

NEW TESTAMENT
THEOLOGY

ELIHU JOHNSON

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New Testament Theology :

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PREFACE.

UPON introducing this work to the public, the author first desires to say, that this volume is written to especially vindicate the character of our Heavenly Father, which has been so grossly aspersed and defamed during many centuries, by those religious teachings which so misrepresent the true nature of the Most High. And this is desired, that man may become better acquainted with his Creator, the only true God, whom to know aright is life everlasting. And this remark applies not only to persons making no pretension to the religion of Christ, but also to very many who do. For every man's God is to him, experimentally, just what he believes that God to be, as his view and comprehension of God is in exact keeping with his belief in regard to God; and that belief is in harmony with his religious instruction and experience. This is readily shown from the following language of Jesus to the Pharisees of his day, who thought they knew God,—“Jesus answered, Ye know not either me, or my Father. It is my Father that glorifies me, of whom ye say that he is your God; and ye have not known him,” John 8 : 19, 54, 55. As religious teachers, the Pharisees presented their God to the people; but

they certainly could not have either portrayed, or described to them the only true God, because they knew him not, and thus, knew not his attributes, or nature. As it was with those Pharisees, so it has ever been, and is yet, with very many religious teachers. And speaking prudently, we may say that every religionist, whether he be a religious teacher, or not, has his God in harmony with his spiritual knowledge and understanding, however much, or little, that God may resemble the true and living God.

Thus it follows, if a religious teacher's God is arbitrary, vindictive, unmerciful and revengeful, he presents such a God to the people, and his disciples believe in and worship that God. But if a religious teacher is himself taught by the Lord Jesus Christ, then he presents to his hearers the true God, infinite in love, wisdom, power, justice, mercy and truth, and thus portrays the nature of God, and his disciples worship the true and living God; and thus God is honored before men, and his character is not defamed as it is when his nature is misrepresented. Furthermore, what is the result to man? It is this: as we are told in the Scriptures, that believers in the true God are transformed by the renewing of their minds, that is, by receiving the truth, into the likeness of God, it follows, that through the truth, which alone gives us a true description and conception of God, is this transformation effected. Consequently, if we have a false description of God, we cannot be so transformed, but will be fashioned after

the God in whom we have believed. Thus the reader may readily see the importance of truly representing God as He is ; or, in other words, representing God's nature as it is. This, according to the ability given him, the author has endeavored to do.

Again, if, like Abraham, we are the friends of God, which every true Christian is, we are jealous of God's reputation, and will not quietly see that reputation defamed before men by a misrepresentation of His nature. Please notice the last phrase, for it is by a false representation of God's nature that his character is defamed before men. For every one's true character is dependent, or based upon, his own intrinsic merits or qualities.

It may be said, that it is every person's privilege to either read, or not read a book. But when one decides to read a book in which points are taken, or propositions made, the reader, as he peruses the work, should decide whether each point is well made, and each proposition is well established, as the subsequent point, or proposition, may turn upon that next preceding it. This, the reader is respectfully requested to do as he peruses this volume ; for he will certainly find points in it. And the reader is especially requested to impartially decide, whether such points and propositions are, or are not, clearly sustained by the teachings of the Lord Jesus Christ and those of his apostles. In fact, this volume cannot be read profitably, and with interest, in any other manner.

Let the reader be assured, that he will not find

this volume a rehash of sectarian religious teachings, with which the religious productions of this day so fully abound, and which present no new thoughts, ideas, or principles to the lover and seeker of religious truth. But he will here find positions fearlessly taken, and fully sustained by the word of God ; and, as expressed in the Title, independent of, and unfettered by the traditions of men.

It is folly to deny that the whole Christian church, with but here and there an exception, is wrapped up in sectarianism, and consequently, led by sectarian influence and teachings ; and especially is this the case with the religious teachers of the sects. Thus it follows, that when a believer, who is really free in Christ, commences reading some late religious work, he soon discovers that the author is bound by, or to something which deprives him of freedom ; and reading on, he perceives that the author is fast tethered to some religious dogma, or creed outside of the Bible, and that he is continually travelling within a circle, which is measured by the diameter of his creed, and that the semi-diameter of the circle is the cord that binds him. The reader will please pardon the expression, that the condition of such a religious writer, or teacher, may be very properly illustrated by a calf tethered in a field where luxuriant feed abounds, yet the poor animal can only reach the soiled and closely clipped grass within the sweep of his tethering rope. But it is cheerfully admitted that he excels in two respects : first, he knows that he is bound ; second, he perceives that there is far better feed outside of his circle, than within it.

Jesus says, "I am the door; by me if any man enter, he shall be saved; and he shall go in, and go out, and find pasture"—that is, an abundance of food. Does not the reader perceive that the words, "shall go in and out," show freedom of both thought and action? And this freedom all those who are truly free in Christ, may rightly claim and exercise, and will not be tethered; but such have the entire range of the "green pastures" of the Scripture. Psa. 23 : 2. Therefore, with Paul we say, that we will not submit, "no, not for an hour," to any who would "bring us into bondage;" but we will affectionately and boldly exercise our liberty in Christ Jesus our Lord, that the truth of the gospel may prevail, and God be glorified. See Gal. 2 : 4, 5. Such the reader will find the spirit of this volume to be—a determined contest for "the faith once delivered to the saints." In it, and everywhere, and always, the author takes the teachings of Jesus and of the apostles as the groundwork of his faith, and the Holy Spirit as his guide "into all truth;" and furthermore, claims that privilege for all believers, and also sets forth the conditions upon which we may have Jesus as our Teacher, through the operations of the Holy Spirit.

And various erroneous renderings of Greek words and phrases in both Versions of the Testament, and especially in the old Version, are corrected; and also some rendered differently in the two Versions, are compared with each other to aid the reader in acquiring the truth, as no person can truly under-

stand what the authors intended to teach, without the true meaning of the language used by them.

Also the literal truths of the Bible are treated as such, and so are the spiritual ones, and the tendency of the times to spiritualize away, or to invalidate the truth by figures and metaphors, has been avoided.

And to the Church of our glorified Redeemer is this volume dedicated. And the question, whether a second volume shall follow this, is cheerfully left to our Heavenly Father's good pleasure.

Boston, Mass., A. D. 1883.



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“FOR SALVATION IS FROM THE JEWS.”

JOHN 4 : 22.



AS the gospel is the good news of man's salvation, and also of his elevation, and as the teachings of Jesus and the apostles constituted the gospel, and as many who are termed "well-read" are not so well versed in those teachings, and in the old Scriptures, as to be able to recall them at their pleasure, I think it well to first lay a good foundation for subsequent remarks by quoting from the words of Him who said: "Heaven and earth shall pass away, but my words shall not pass away."—Matt. 24 : 35. Again, if the reader truly loves the word of God, and loving that word is well versed in it, yet the quotations as he will find them arranged, will refresh his memory, probably recall other Scriptures to mind intimately connected with the subject under consideration, and thus better prepare the reader to either receive, or reject the views of the author. Therefore, without further comment, please let the following quotations serve as the introduction of this work.

"You only have I known of all the families of the earth, therefore I will punish you for all your iniquities."—Amos 3 : 2.

“What advantage then hath the Jew? or what is the profit of circumcision? Much every way; first of all that they were entrusted with the oracles of God.”—Rom. 3 : 1–3.

“I say the truth . . . I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema (or separated) from Christ for my brethren’s sake, my kinsmen according to the flesh, who are Israelites, whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom is Christ according to the flesh, who is over all, God blessed forevermore.”—Rom. 9 : 1–5.

“But he answered and said, I was not sent but unto the lost sheep of the house of Israel. But she came and worshipped him, saying, Lord, help me. And he answered and said, It is not meet to take the children’s bread and cast it to the dogs.”—Matt. 15 : 24–27.

“Go not into the way of the Gentiles, and enter not into any city of the Samaritans, but go rather to the lost sheep of the house of Israel.”—Matt. 10 : 5.

I have given the foregoing selections from Scripture to remind the reader of the remarkable honor and blessings bestowed during a long period of time, upon the descendants of Jacob, composing the kingdom of Israel, or the nation, in scriptural language, known as Israel. I now present the following selections showing the withdrawal of God’s favor from Israel, and a few showing its restoration.

“He hath blinded their eyes and he hardened their heart; lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them.”—John 12 : 38–40.

“Therefore I say unto you, the kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof.”—Matt. 21 : 43.

“O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me hereafter, until ye shall say, Blessed is he that cometh in the name of the Lord!”—Matt. 23 : 37–39.

“And they shall fall by the edge of the sword, and shall be led captive into all the nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled.”—Luke 21 : 24.

“And after they had held their peace, James answered, saying, Brethren, hearken unto me: Simeon hath rehearsed how, at first, God did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After these things I will return, and I will build again the tabernacle of David which is fallen, and I will build again the ruins thereof, and will set it up, that (or when) the rest of mankind

may diligently seek the Lord, and all the nations upon whom my name shall be called, saith the Lord. . . . Known unto God are all his works from the beginning of time.”—Acts 15 : 13–18.

“And she shall bring forth a son, and thou shalt call his name Jesus: for it is he that shall save his people from their sins.”—Matt. 1 : 31.

“He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob through the ages, and of his kingdom there shall be no end.”—Luke 1 : 32, 33.

In this volume the following rules of interpretation will be followed as given by their eminent authors.

Says Martin Luther : “That which I have so often insisted on elsewhere, I here once more repeat, viz.: that the Christian should direct his first efforts toward understanding the literal sense (as it is called) of Scripture, which alone is the substance of faith and Christian theology. The allegorical sense is commonly uncertain and by no means safe to build our faith upon.”

Says Bishop Jeremy Taylor : “In all the interpretations of Scripture, the literal sense is to be presumed and chosen, unless there be evident cause to the contrary.”

From the learned Vitringa we have the following : “We must never depart from the *literal meaning* of the subject maintained in its own appropriate name,

if all, or its principal attributes square with the subject of the prophecy."

Says Hooker: "I hold it for a most infallible rule in exposition of sacred Scripture, that when a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous and delusive than that art which changes the meaning of words, as alchemy doth, or would, the substance of metals; making of any thing what it listeth, and bringing, in the end, all truth to nothing."

Let the reader note the last eight words of Hooker,—“bringing, in the end, all truth to nothing”; for much of that is being done in this generation. The following conversation between a minister and a Jew is an apt illustration of it. Taking a New Testament and opening it at Luke 1 : 32, the Jew asked: “Do you believe that what is here written shall be literally accomplished—‘The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever’?” “I do not,” answered the clergyman; “but rather take it to be figurative language, descriptive of Christ’s spiritual reign over the church.” “Then,” replied the Jew, “neither do I believe literally the preceding words which say that this son of David should be born of a virgin; but take them to be merely a figurative manner of describing the remarkable character for purity of him who is the subject of the prophecy. But why,” continued the Jew, “do you refuse to believe literally verses 32 and 33,

while you believe implicitly the far more incredible statement of verse 31?" "I believe it," replied the clergyman, "because it is a fact." "Ah!" exclaimed the Jew, "you believe Scripture because it is a *fact*; I believe it because it is the word of God." Verse 31 reads as follows: "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus;" and why should not the clergyman's method of figurative interpretation have been applied to the last verse as well as the others? One very good reason is that such rule was not applicable to either, and furthermore, the minister would not have used such a system of interpretation if *his creed* had not forced him to it. Let such a figurative system of exposition be continued and extended, and all gospel truth would be brought to nothing. So, at last, to use the Lord's words: "Will he find the faith on the earth?" Already the return of the Lord Jesus Christ is something very indefinite, and even questionable, in the minds of many who trust in him for salvation. Many passages of Scripture have a spiritual as well as a literal signification; but we should be careful and not sacrifice one to the other, or substitute one for the other in any case. Again, we should be exceedingly careful not to cause others to do so, and thus lead them away from the truth into error, instead of leading them into the truth.

Jesus says, "My words are spirit: my words are life;" and we should seek and obtain that spiritual life from the word of God. Yet we should remem-

ber that Jesus while here in the flesh, not only did, but also uttered many literal things, as well as spiritual ones; and such literal truths yet remain, as do the spiritual ones. Take away the literal truths, and where is the foundation of the spiritual ones? Take away the spiritual truths, and of what benefit are the literal or natural ones?

Having made the foregoing remarks, we will now proceed to ascertain how, or in what manner, salvation is from the Jews. But first I ask the reader to carefully peruse the 9th, 10th and 11th chapters of Romans, for those three chapters contain Paul's remarks to the Romans and all other Gentiles, respecting Israel.

In Rom. 9 : 16, as we have already noticed, he introduces the subject by saying, "I say the truth in Christ; I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema (or separated) from Christ for my brethren's sake, my kinsmen according to the flesh, who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," etc. Then in verse 33, he says of them (the Israelites), "They stumbled at the stone of stumbling, even as it is written, Behold I lay in Zion a stone of stumbling and a rock of offence." Then in 11 : 21, we read, "But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people,"—the last being the word

of God through the prophet Isaiah. Then with the beginning of chap. 11 we hear Paul saying, "I say then, did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God did not cast off his people which he foreknew," etc.

Now will any one say that Paul in the foregoing quotations does not mean natural Israel, the descendants of Jacob? I think not. And it follows that if he there means natural Israel, he then means the same throughout his entire discourse respecting his people, until the contrary appears; and as in verse 1 of chap. 9, he commences his discourse by speaking of natural Israel, his "kinsmen according to the flesh," it is correct to hold that he continues to do so until his own words show, or until he tells us that he is speaking of something else. But that Paul in this whole discourse, is considering the situation of natural Israel is too evident to be disputed, or even questioned, by an unprejudiced mind. And thus soon after introducing this subject so near his heart, he mentions Jacob and Esau as illustrations of God's election, and his unquestionable prerogative to exercise such election, doing this in order to prepare the minds of his readers for what follows in regard to Israel—natural Israel; and hereafter when I use the term Israel alone, natural Israel is meant. First we should notice that Paul in calling the attention of the Romans to the Jews, and their relative standing to the entire Gentile world in regard to the gospel, first proceeds to lay a firm foundation, by quot-

ing from the prophets as follows: "But I say, Did Israel not know? First, Moses saith, I will provoke you to jealousy with that which is no nation; with a nation void of understanding will I anger you (Deut. 32 : 21). And Isaiah is very bold and saith, I was found of them that sought me not, and I became manifest to them that asked not for me (Isa. 65 : 1). But as to Israel he saith: all the day long did I spread out my hands to a disobedient and gainsaying people," (Isa. 65 : 2).—Rom. 10 : 19–21. But let us constantly remember, while we examine this subject, that until the glorious gospel of the Lord Jesus was preached to the Gentiles, they were destitute of a knowledge of God; and that it was then, and not till then, that God was found by them who had not sought him. But Paul proceeds: "I say then, Did God cast off his people? God forbid. For I am also an Israelite, of the seed of Abraham, of the tribe of Benjamin. God did not cast off his people which he foreknew."—Rom. 11 : 1. Please remember, as we proceed, this direct and positive declaration by Paul in regard to Israel, viz.: that God *has not* cast them off, that we, with him, may understand the present condition of the Hebrews; how it is, or by what means they are in their present state, and for what purpose. Says Paul, "That which Israel seeketh for, that he obtained not, but the election obtained it, [that is, the elect portion of Israel,] and the rest were hardened, according as it is written, God gave them a spirit of stupor; eyes that they should not see, and ears that they should not hear,

unto this very day. [Note that God did it.] And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them: let their eyes be darkened, that they may not see and bow thou down their back alway." And this agrees with the sayings of Jesus respecting them. See Matt. 13 : 13. Mark 4 : 11, 12. And now Paul asks this very important question, and in a very positive and direct manner, and for a very specific purpose: "I say, then, did they stumble that they might fall?"—Rom. 11 : 11. That is, did God give them, the seed of Abraham, the offspring of the faithful Abraham, the friend of God, a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this day, for the purpose that they might fall? That is, was their fall the purpose God had in view, or was it one of the instrumentalities God used to accomplish his benign purpose to all men? Let us go right back to the birth of Christ, our Lord, and listen to Simeon, of whom Luke says, "The Holy Spirit was upon him." "And behold there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple; and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and

blessed God, and said, Now lettest thou thy servant depart, O Lord, according to thy word, in peace; for my eyes have seen thy salvation, which thou hast prepared before the face of all peoples, a light for the unveiling of the Gentiles, and the *glory* of thy people Israel. And his father and his mother were marvelling at the things which were spoken concerning him, and Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel.”—Luke 2: 25–34. In these inspired declarations of Simeon are two assertions, which we should particularly notice. First, that Jesus was to be the glory of God’s people Israel; and secondly, that he was appointed both for the falling and rising again of many in Israel. And that Simeon spake of natural Israel is very evident from the fact that the great plan of salvation had not then been revealed to man, and consequently, Simeon could only see or comprehend natural Israel; and also, from the further fact, that it could not be any portion of spiritual Israel that was to fall and rise again. And consequently, we must conclude that the many who fall and rise again, are the same of whom Paul says, “But by their fall or trespass, salvation is come to the Gentiles.” By whose fall? Was it by the fall of the elect portion of Israel that salvation is come to the Gentiles? Was it to the elect that God gave a spirit of stupor, eyes that they should not see, and ears that they should not hear unto “*this day?*” Was it to the twelve apostles, and to the three thousand converted

on the day of Pentecost, that such a stupor, and such eyes and ears were given? And they were all Hebrews. Jesus says, (Mark 4 : 11,) in speaking to the Twelve, "Unto you is given the mystery of the kingdom of God." And it was to the elect of Israel the Spirit of truth was promised by the Lord Jesus; and it was upon the same elect the Holy Spirit first descended upon the day of Pentecost, so that they henceforth walked in the light of God. And thus, instead of falling, they rose into newness of life in Christ the Lord. Therefore, the elect of Israel do not constitute, or form any portion of that class, by whose fall, or lapse, salvation is come to the Gentiles.

It, therefore, follows that it was, and is the other class, viz: those who stumbled and fell, and also those Jews who yet stumble and fall. And Paul tells us as follows, how they stumbled and fell: "The Gentiles who followed not after righteousness, attained unto righteousness, even the righteousness which is of faith; but Israel, following after a law of righteousness, did not arrive at that law. Wherefore? Because they sought it not by faith, but as it were, by works. They stumbled at the stone of stumbling; even as it is written, Behold, I lay in Zion a stone of stumbling, and a rock of offence to both the houses of Israel; and for a gin and for a snare to the inhabitants of Jerusalem, or for a stone of stumbling and for a rock of offence.—Rom. 9 : 30–33, Isa. 8 : 14. And Isaiah adds in the 15th verse, "And many of them shall stumble and fall, and

be broken, and be snared, and be taken." And Paul tells us, 1 Cor. 1 : 23, that stumbling-stone was Christ. And Jesus says to the Jews in speaking of himself, "Every one that falleth on this stone, shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust." —Matt. 21 : 44. Please notice the distinction Jesus makes between those who stumble at, or fall upon that stone, and those upon whom that stone falls. Now the unbelieving Jews of whom Paul speaks, are those who stumbled at Christ, and they have been broken, but they have not yet been scattered as dust. That stone has not yet fallen upon any one. And Paul says of them, and evidently in extenuation, "I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to every one that believeth." Yes, Paul gives them credit for having a zeal for God. And now, do all the professed followers of Christ have as much?

But we must further consider verses 11 and 12, where the word fall occurs three times, but with very different meanings; for the original word is not the same. In the phrase, "Did they stumble that they might fall?" the word *πρωσι*, from *πιπτω*, is used. Now *πιπτω*, to fall, is used in a sense so emphatic and comprehensive as to signify to be slain, or to perish; as we say, to fall in battle, which signifies to

be killed, or to die. And it is in this sense that Paul uses the word *πιπτω*, fall, when he says, "Have they stumbled that they should fall?" That is, have they stumbled that they should fall to rise no more, to perish without remedy? Now mark his reply: "God forbid." But in the phrases, "their fall," and the "fall of them," *παραπτώμα* is the original word, which means only such a fall as is recoverable, and also signifies lapse or offence, as in chap. 5:17, 18. This distinction should be carefully noted by the reader, if he would acquire the true force and meaning of what the apostle really expresses in the original tongue, but which is lost in the English version. I refer the reader to Adam Clark's Commentary for further information, if he desires. See his comments on these two verses, and also on verse 26, where that accomplished scholar and servant of God makes some very important admissions and statements (for one entertaining his views respecting God's plan of salvation), in regard to what our heavenly Father has yet in store for the Israelites.

Let us further consider Paul's question, "Did God cast off his people?" After replying, "God forbid," or, Let it not be, he asks in verse 12, "Now if their fall, (or lapse), is the riches of the world, and their loss the riches of the Gentiles, how much more their fullness?" that is, how much more will their fullness avail? Again, in verse 15, "For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?" Now if nothing more was

said by Paul upon the subject, one would naturally infer that the Hebrews would, at some time, be restored to the favor of God, and accept Jesus as the Messiah. But that you may not also stumble at the truth, let us recall the declaration of Jesus: "With God all things are possible." — Matt. 19 : 26. And also to Martha, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." — John 11 : 25. The death of the body places no person beyond God's control or disposition. But that we Gentiles may not be wise in our own conceits, or conceited, in verse 25, he proceeds, as follows, to show us our relative standing to Israel. "And if the first fruit is holy, so is the lump; and if the root is holy, so are the branches. But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root and of the fatness of the olive tree, glory not over the branches; but if thou gloriest, it is not thou that bearest the root, but the root bearest thee." And thus taking our own plea from off our lips, he says, "Thou wilt say then, the branches were broken off, that I might be grafted in." And then replies, "Well, by *their* unbelief they were broken off, and thou standest by thy faith," verses 15–20. Now Israel is that root, and is also the branches, in fact, Israel comprehends both root and branches; and it is only the blinded branches of Israel that during the past eighteen hundred years have been broken off, in harmony with God's wise plan and providence,

for our salvation, and also for theirs. For Paul, after warning us, the wild olive, not to glory over the broken off branches of the olive tree into which we have been grafted by the goodness of God, further warns us not to be highminded, but fear, and continue in God's goodness, otherwise we shall also be cut off. And then says, that they, also the broken off branches of Israel, shall be grafted in again, if they continue not in unbelief. And lest we Gentiles should doubt God's ability to do so, adds: "For God is able to graft them in again." What branches? The broken off ones. And then he follows the assertion, with the following language and reasoning. "For if thou" (viz., you the Gentile converts), "wast cut out of that which is, by nature, a wild olive tree, and wast grafted, contrary to nature, into a good olive tree, how much more shall these, which are the natural branches, be grafted into their own olive tree." Which reasoning in truth, amounts to almost, or quite, a positive assertion that those broken off branches will, hereafter, in God's own time, be grafted again into their own true olive tree. But some one may now be saying, "Well, I have always been taught, and believed, that sometime either in the near, or distant future, the whole Jewish nation, by the help of God, will believe in Christ and be saved. Yes, in such case, all the Jews then dwelling upon the earth, and their descendants would be saved. But what would then be the future condition of those broken off Hebrews whom God has blinded for the salvation of our ancestors, and

our own, during the past eighteen hundred years, and it may be also for Gentile generations yet to come? But friend, your theory of salvation would only embrace Israelites living at, and after some future period of time, commencing with that particular generation which shall hereafter receive the gospel, and wholly ignores all the branches of the true olive tree, which have been broken off for the Gentiles' sake, and that is for our salvation. Allow me to ask with due respect, if your theory does not leave all the broken off branches of Israel in hell, and there to remain through all eternity, according to what is called orthodoxy. But I cannot think your theory, in your own mind, harmonizes with your view of God's justice, and much less his love. You may bow with reverential submission as thousands of good people have done, to what you consider God's plan of salvation; but have you never wondered why God should blind almost all the entire family of Israel during so many centuries and generations, and thus subject them to eternal misery and punishment, that a portion, and, as the Calvinistic theory has it, the much smaller portion, of the Gentiles might be saved, and forever enjoy all the supreme felicity and glory, which God has indeed prepared for them who love him? Owing to much of the religious teachings of the times, and erroneous phraseology of the Scriptures, one might easily fall in with the latter theory, but it certainly does not harmonize with either the infinite love, mercy, or justice of God, as portrayed by the teachings of his

Son, and exemplified by his life, while he tabernacled with men. For all that life was a life of love, manifested continually in the works thereof. And he tells us that he did the works of the Father, and if so, then he manifested the love of the Father. Neither does the last mentioned theory agree with the teachings of Paul, if his final conclusion of the whole subject is correctly given, which we will proceed to examine, first giving his own language. "For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel until the fullness of the Gentiles be come in; and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer. He *shall* turn away ungodliness from Jacob, and this is my covenant unto them, when I shall take away their sins," verses 25, 26, 27. Now, right at this point, my brother, please be willing yourself, that all Israel, even from Abraham down to the end of time, not excepting Judas Iscariot, may be saved. Also remember that with God all things are possible. Yes, and easy. And don't believe that God cannot reach in beyond the grave to deliver the descendants of faithful Abraham, his people. Yes, Christ's people, whom good old Simeon said he would save from their sins. And don't suffer erroneous teachings, and lack of faith in the power of God, and the gospel of the Lord Jesus Christ, to make you believe that God won't do what He says He will; and that He will do something different in the place of it. But recall

the words of our Lord Jesus to Peter: "Upon this rock I will build my church, and the gates of death, or Hades, shall *not* prevail against it." — Matt. 16:18. You might as readily disbelieve the resurrection of the dead. Neither be like the unbelieving and sorrowing Hebrews, saying, "Our bones are dried, and our hope is lost; we are cut off from our parts." But listen to God who says, "Thus saith the Lord God, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land."—Ezek. 37: 11–14. Please read the whole chapter, and notice that in the 11th verse God says, "These bones are the whole house of Israel;" and in the last four verses God says, "And they shall dwell in the land that I have given unto my servant Jacob, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and children's children, forever; and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them: and I will place them, and multiply them, and I will set my sanctuary in the midst of them forevermore. My tabernacle shall also be with them; yea, I will be their God, and they shall be my people. And the heathen shall know, that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." Now God

plainly declares, that in this chapter is described the resurrection of the whole house of Israel, including every generation. Therefore, if one says, this describes a spiritual resurrection, the fact still remains that it is the resurrection of the whole nation ; and if it is a literal resurrection, the same fact is there—all Israel. Paul's expression is evidently the same, the whole house of Israel. And God says that he will make a covenant of peace with them ; and restore them to the country which he gave to his servant Jacob, wherein their fathers dwelt. Then God says that he will place his sanctuary in the midst of them forevermore. Then he adds, "my abode shall be with them * * * and I will be their God, and they shall be my people." And then God tells us, that when these important events occur, the Gentiles shall know that he, the Lord, does sanctify Israel. Now is it not far better, and more pleasing to our heavenly Father, that we should now receive and believe his plain declarations, instead of waiting till we see their fulfillment? You will then, if you wait, be like doubting Thomas, believing because you see. Jesus described, or rather reproved that class, who in his day, were slow to believe what the prophets had spoken. Now will you be of that class? You urge sinners to believe God's word. Set them an example worthy of imitation, and not fritter that word away by your traditions. That class of persons, you will remember were condemned by our Lord. Be careful that you don't unwittingly seek, or endeavor to make God's word conform to

some creed, or tenet, or preconceived opinion which you have adopted, or some principle of truth, as you may call it. Please stop, and ask yourself whether you have not done so at any time, or constantly even, while you have read the last twenty pages. If you thus read, and your measuring creed, or tenet, or principle is erroneous, you will err also, and never come to the truth. But returning to our subject. You believe in the resurrection of all mankind which Jesus and the apostles taught. Then why not believe in the resurrection of Israel, as taught by God himself through his prophet? Accepting this as descriptive of the literal resurrection of all Israel, as it truly is, you cannot find a single phrase in the Bible which contradicts it. Search and see. God's mind is infinite, while ours is finite. You believe in the new birth as taught by our Lord to Nicodemus; and yet the latter asked, "How can these things be?" Did the perplexity of Nicodemus change or nullify the fact? You reply no. Neither will your perplexity, in any degree, modify God's declaration respecting Israel, when he says to them, 'I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. A new heart will I also give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and

ye shall be my people, and I will be your God." — Ezek. 36 : 26–28.

And by Jeremiah God says: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt (which my covenant they broke, although I was a husband to them, saith the Lord). But this shall be the covenant I will make with the house of Israel: after those days, saith the Lord, [after God has taken out a people from among the Gentiles,] I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them even unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31 : 31–34. Now it is folly yes, worse than foolish, to say that this prophecy concerning Israel has ever been fulfilled, for Paul in Heb. 8 : 8–12, in treating of the new covenant, of which he says Christ is the Mediator, quotes this very prophecy of Jeremiah, and conclusively shows that it was to be fulfilled under the new covenant and not under the old; and please notice that he was writing to the elect Hebrews, who were familiar with the law and the prophecies; and for whom, if they were faithful, and made their calling and elec-

tion sure, God has reserved something far more glorious than the simple fulfillment of Jeremiah's prophecy, and of which we may speak hereafter. Now, as that prophecy could not be fulfilled till the first advent of Jesus, the mediator and also the executor of the new covenant mentioned by Jeremiah, and as the same was not fulfilled during his abode here in the flesh, nor during Paul's day, for at that time the ten tribes, to use scriptural language, were sifted among the nations of the earth; and instead of its fulfillment afterwards, Jerusalem was destroyed by the Romans, nearly all of its inhabitants slaughtered, and the remainder of Jacob's descendants sifted among the nations of the earth, where we yet see them; it follows that it yet remains to be fulfilled,—and thus it must be until the times of the Gentiles be fulfilled, or, in the words of James, until God has taken out of the Gentiles a people for his name.—Acts 15 : 14. Please read carefully the 7th, 8th, 9th, and 13th verses of the 8th chapter of Hebrews in this connection,—and then, as I have used the term “sifted,” let us read the words of God respecting Israel, recorded in the last nine verses of Amos: “Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir? Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For lo, I will com-

mand, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." Now at the time the Romans overran Palestine and destroyed Jerusalem, as it existed in the time of Christ, God did complete the destruction of the Hebrew nation, as a nation, from off the face of the earth, and sifted the remnant of it among the nations of the earth, where we find them yet; as we can readily distinguish them by their peculiar characteristics. But those composing the ten tribes are not discernable to us, but God knows them. History shows that much time has already intervened between the events described in the foregoing verses, and those described in those which immediately follow, as is often the case in prophecy, when, from the language used, one would infer that the events quickly follow one another—yes, eighteen hundred years have passed away since the destruction of Jerusalem, and the sifting of the Jews; and during all that period, the same blindness and stupor, which Paul mentions so particularly, has rested upon them. But commencing with the 11th verse of Amos 9, God says, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and of all the heathen which are called by my name saith the Lord that doeth this * * * and

I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them: and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord God." This prophecy was uttered about 730 years before Christ. Please notice, by reference to your Bibles, when all the prophecies quoted, or referred to, were uttered. God says, "In that day I will raise up the tabernacle of David that is fallen," &c., verse 11. Now we want to know, as near as possible, when that day, or time will come, when God will commence this great work. Turn to Hosea 3: 4, 5, where He says: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." Now please consider how long Israel has been in that condition. Yet it is of far greater importance that we believe that God will do as he says, than to know the time.

But in the fifth verse, God says, "Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Please notice that it is after Israel has abode a very long period in the state above mentioned, that they will again turn to the Lord, and be greatly blessed by him. But it will be in the latter days, God tells

us. Let us now search the Scriptures, and ascertain what is meant by the term, *latter days*, and the equivalent term, that day, used by Amos ; and after that, we will turn to some others of God's prophets. And here suffer me to say in Christian kindness to you, my brother, be careful that you do not, in any degree despise, or disparage God's prophets, or their prophecies ; but rather imitate your Saviour, and his apostles, who referred to, and quoted those prophecies as authorities from God. In Acts 15, we find recorded the very important council of the apostles and elders of the church of Christ ; at which council were present Paul and Barnabas ; and then the apostle James used these words : " Simeon hath declared how at the first God did visit the Gentiles to *take out* of them, a people for his name. And to this agree the words of the prophets, as it is written, After this I will return, and build the tabernacle of David which is fallen down ; and I will build again the ruins thereof, and I will set it up : that the residue of men may seek after the Lord, who doeth all these things." Again Jesus, (in Luke 21 : 24) after foretelling the destruction of Jerusalem, and the sufferings of its inhabitants, adds, " And Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled." What does the term, residue of men here mean ? Does it not mean what is left. And does it not mean what is left of every generation after Christians are taken out, from the apostles' day down ? Do not Christians constitute the people God has been, and is yet taking out from among the Gentiles ?

Now turn to Rom. 11 : 25, and you find Paul saying, "For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in." Therefore, as the Lord Jesus tells us that Jerusalem cannot be rebuilt till the times of the Gentiles are fulfilled, and we Gentiles are now having our time, by having the gospel preached to us, and the Holy Spirit also aiding us to receive it; and as James tells us that it is after God has taken out a people from among the Gentiles, that the tabernacles of David are to be set up; and furthermore, as Paul tells us, with equal clearness, that blindness, or hardness of heart must rest upon Israel till the fullness of the Gentiles comes in, thus preventing them from turning to the Lord, it follows, that the foregoing prophecies of the old Scriptures respecting Israel have not yet been fulfilled; and indeed cannot be, until the times of the Gentiles are fulfilled. So from the combined testimony of the Saviour and that of James and Paul, we easily perceive the exact period in God's *due time* when Israel shall again be restored to favor and be saved.

But now I will proceed to show that it is through Jesus, the blessed forevermore, and by him also, that this great work is to be wrought for Israel. But, as you read, please refrain from reasoning as did the Hebrews, when they said, "Our bones are dried, and our hope is lost, we are cut off from our parts." — Ezek. 37 : 11,—or like Martha, who said, "Lord,

by this time he stinketh ; for he hath been dead four days." — John 11 : 39. But hold fast to the declarations of Jesus, the Lord, "For with God all things are possible. And the gates of Hades shall not prevail against it." Let us in all cases seek to apply, or rather seek to let every portion of the Scriptures apply where, or to whom it belongs ; for there is certainly a great misapplication of Scripture by many persons. In the last verse of the 23d chapter of Matthew are found the following words of Jesus: "For I say unto you ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of ihe Lord." These are the closing words of an address, by our Lord, to the multitudes about him, and also of his last address to the Jews ; as you will perceive his subsequent addresses were to his disciples only. In truth, I think we may safely say, that with those words closed his ministry to the Jews, for they are immediately preceded by the words, "Behold your house is left unto you desolate." Please read the entire discourse, commencing with the chapter, and a few lines of the next chapter, and you will perceive that it was also delivered in the temple ; and from what follows, we have every reason to believe it was his last public discourse. Jesus knew that his ministry to Israel was closed, that his crucifixion was near, that he had finished the work which his Father had given him to do ; and was about to return to the Father, from whence he came. If you say, that he was seen after his resurrection — yes, that is true ; but it was not by the

people, but by his disciples; for it was to the latter alone that he manifested himself, "at various times." Now we have no reason to believe that between the time of his uttering the foregoing words, and that of his death, the Jews ever applied those words to Jesus; for we know that, on the contrary, they took him, and put him to death. And as they never saw him after his crucifixion, and have never believed in him, blindness yet resting upon them, "till the fullness of the Gentiles be come in," it follows that it must be at some future period, that those Jews whom Jesus addressed, will say to him, "Blessed is he that cometh in the name of the Lord." And one will readily see from the context, that the declaration of Jesus applied to all the inhabitants of Jerusalem, at least, as they were the ones who had seen and heard him so often in their beautiful temple and city; and it is, therefore, to them whom he then addressed, that the words, "Ye shall not see me henceforth, or again, till ye say, Blessed is he that cometh in the name of the Lord," particularly apply.

Again, it is evident, that they, who apply that language of welcome to Christ, must first believe in him, and we know that the Jews have not yet believed in Jesus, and furthermore, we know that at the destruction of Jerusalem by the Romans, the great mass of the Jews therein perished, as Jesus had foretold they would, in the following words: "Now there were some present at that very season, who told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And he answered

and said unto them, Think ye that these Galileans were sinners above all the Galileans, because they have suffered these things? I tell you, Nay, but except ye repent, ye shall all, in like manner, perish." Those words were spoken to the Jews, and we know that they did not repent, and that, at the destruction of Jerusalem, they were slaughtered by the Romans, the few Christians therein, with perhaps a few others, being the only ones, who escaped, which they did in pursuance of the previous instructions of the Lord Jesus. And here allow me to say, that was the destruction the Lord referred to, and to no other—the words, by the comparison, and the result foretold, being applicable to the Jews alone, and to none others; having no reference whatever to what is termed future punishment; and there is a future punishment.

Yes, those Jews perished in their sins. And those Jews were, and are yet some of those broken off branches of the good olive tree,—and broken off, that you and I might be grafted in.—Rom. 11 : 17. Therefore, let us be very humble and thankful, and earnestly desire that they may receive the choicest blessings which God has in store for them. Yes, let us, with Paul, believe that God is able to graft them in again, although their "bones are dried, and they are cut off from their parts."

Now let us turn to Luke 4th, and read from the 16th to the 22nd verse: "And he came to Nazareth when he had been brought up; and as his custom was, he went into the synagogue on the Sabbath

day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them in the synagogue were fastened on him. And he began to say to them, This day is this Scripture fulfilled in your ears." This is a quotation from Isaiah 61 : 1, 2. And we know from the Lord's own words, "This day is this Scripture fulfilled in your ears," that he is the person spoken of and described by the prophet. But the prophet tells us much more of what Jesus will do than what Matthew represents Jesus to have quoted. But it is particularly gratifying that we perceive from this prophecy, that it is by, and through Jesus Christ the Lord, that the Israelites are to be gathered from among the nations where God has sifted them, and restored to the land of their ancestors, &c. For the prophet adds "That he is also anointed, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, The Planting of the Lord, that he might be glorified." Then is added, "And they

shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations," verse 4. Now, does not the last declaration apply with the fullest force to Palestine? Have not Palestine and her cities been a waste eighteen hundred years, or many generations? Yes, it is Jesus who, in the days of his flesh, wept over Jerusalem, who will effect this glorious work for Israel. Commencing with the 62d chapter, God says, "For Zion's sake, I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate; but thou shalt be called Hepzibah, (my delight is in her), and thy land Beulah, (married); For the Lord delighteth in thee, and thy land shall be married." But please read the whole of the 60th, 61st and 62nd of Isaiah; and I hope, if you have not already perceived it, that you will now begin to see more clearly how Jesus will hereafter be the glory of his people Israel, and how he has been set for the falling of many in Israel, and their rising again, as foretold by Simeon. My brother, which is it that rises? Is it the person who stands erect, or

is it the one that has fallen? Certainly, you will not say that the few Jews who believed in Christ, in Paul and Peter's time, were the fallen; then it follows that it was the unbelievers. But if you yet doubt, turn to 1 Peter, 2 : 7, where the apostle says, "For you therefore, who believe, is he precious; but for such as disbelieve, the stone which the builders rejected, the same was made the head of the corner; and a stone of stumbling, and a rock of offence; for they stumble at the word, being disobedient, whereunto they also were appointed." Mark that Peter says, they were *appointed* to this. And thus, Israel has been stumbling and falling upon that stone and rock of offence to them, during eighteen centuries, and will do so, and Jerusalem will also be trodden under foot by the Gentiles, until our time, or the period allotted to us, has been fulfilled. Therefore, let us, with all humility and gratitude, work while our day lasts; for certainly, eighteen hundred years having passed since the good news of salvation was first preached to the Gentiles, our time must be nearing its close. Don't let any one be foolishly saying, that since the apostles fell asleep, "all things continue as they were." Don't say that the branches of Israel, broken off to make room for you, God has forgotten; for "The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance * * and account that the long suffering of our Lord is salvation."—2 Pet. 3 : 9-15.

At this point I want to call attention especially and directly to the fact, that the reference of Jesus to the prophecy of Isaiah respecting himself in connection with Israel, and saying to the people, Luke 4 : 6-21, that at that time, "To-day," the first part of the prophecy was being fulfilled, shows that the remainder of the prophecy had not been; for the prophecy itself shows that it was to be wrought, or fulfilled by the Saviour; and furthermore, Jesus had just commenced his glorious work of salvation, when he uttered the words, "To-day hath this Scripture been fulfilled in your ears." And the time and manner in which James, (Acts 15), refers to, and speaks of the prophecy of Amos, shows that that prophecy had not been fulfilled, and indeed, cannot be, until God has taken a people, for his name, from among the Gentiles. And if those two prophecies have not yet been fulfilled, then it follows that all the prophecies which foretell the same events, have not, and that they are all corroborative of one another.

CHAPTER II.

THE VALUE OF THE TRUTH, AND THE TERMS UPON WHICH WE MAY HAVE IT.

IT would really seem that the mass of Christians care but little to understand any more of God's word, than what is needed in order to be saved ; or, in ordinary language, "get to heaven," and especially to keep out of hell—and the latter is a very important consideration. But Christians don't seem to realize, that the more they love the truth as it is in Christ, and consequently seek for it, and obey it, the better they will be fitted for heaven and unfitted for hell ; for it is a fact, that in the great and last day we will all go to our own, or our like—Indeed, that is the case here on earth—the good with the good—drunkards with drunkards—thieves with thieves—gamblers with gamblers, etc. Jesus prays, in his prayer for his followers, John 17 : 17, that we may all be sanctified by, or through the truth ; and we are told by one of his apostles, that we are sanctified by obeying the truth—And we are also told, Heb. 6 : 1, 2, to leave the first principles of the doctrines of Christ, such as those of baptism, laying on

of hands, resurrection of the dead, and eternal judgment, and go on to perfection—and the apostle adds, “And this will we do, if God permit.” Now the doctrine of Christ is the gospel, and the gospel is the truth, which is composed of principles, and those truth-principles are full of sanctifying power, which is perfecting power; and consequently, none of those principles are valueless, but of great value, each in its proper order and place; and thus each should be desired and sought for by all believers. Each gospel truth has its office to fill in perfecting and preparing a man for the position which God would have him fill in His church and kingdom—yet the mass of professing Christians only desire the first principles of the gospel of Christ, and seek not the higher principles, which are really the pearls of the gospel, and thus are distinguished from the first principles, which Paul tells us to leave, not forget, such as baptism, laying on of hands, etc., and constitute the real pearls which Jesus meant, when he said to his disciples,—“Cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you.” For there are indeed some swinish professors, I fear; and as the apostles spoke of such in their day, we have no reason to question their existence at the present time.

Jesus says of the true spiritual church,—“Ye are the light of the world, and the salt of the earth.” But he adds, “But if the salt have lost its savor, wherewith shall it,” (the earth, or rather the people of the earth), “be salted? it is thenceforth good for

nothing, but to be cast out, and to be trodden under foot by men." Now this is always the case when the church loses her spiritual life and power; and she always loses that life and power when she loses the truth. And she loses the truth, when she loses her love for it; for when we cease to love the truth, then we cease to seek for it; as a man seeks what he loves or desires most. If I should say to some of you who profess to desire heaven more than all else, that it is not so, you might consider me impudent, or at least, very much mistaken; but if you are really sincere, then why do you not seek heaven by the way of the cross, which is the way, and the only way taught by the Lord Jesus?

First, I will ask, is it necessary, in order to inherit heaven, to become a disciple of the Lord Jesus Christ? To this question, you will reply, yes; that is, if you even possess but a small share of Christian intelligence. A disciple signifies a learner, or pupil, and consequently, if you are Jesus' disciple, then Jesus is your teacher. But Jesus prescribes certain terms, or conditions, upon which you may be admitted to his school, and upon which you may remain there; for we must continue to comply with these conditions, as one can readily perceive from Christ's own words, if he will, or be expelled. Jesus gives the conditions of discipleship as follows: "Whoever doth not bear his cross, and come after me cannot be my disciple." And then after illustrating his declaration by the case of a man attempting to build a tower without first estimating the cost, &c., he

adds: "So therefore, whosoever there be of you that renounceth not all that he hath, he cannot be my disciple"—that is, he cannot be taught by me, or learn of me." Please read from Luke, verses 25 to 35, chapter 14. And in Luke 9:62, Jesus tells us, that "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." And as he tells us in Luke 14:26, that we are to comparatively hate this present life, or every thing connected with it which in any manner conflicts with our devotion to God, in order to have him as our teacher, and thus learn of him, it follows that we must turn our backs upon every thing in this life, however lovely or attractive; and furthermore, that we must not afterwards be looking back to them. These are the terms of admission and of continuance in the school of Christ. And this agrees with the words of Jesus in John 12:24-26. "Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself and alone; but if it die, it beareth much fruit. He that loveth his life loseth it, and he that hateth his life in this world, shall keep it unto life eternal. If any man serve me let him follow me; and where I am there shall also my servant be. If any man serve me, him will my Father honor." Now we know that a grain of wheat never produces any thing until it dies; neither do professors of religion till they are dead to the world. Until that time they are not taught by Jesus through the operations of the Holy Spirit. And the Holy Spirit, the Spirit of Truth, Jesus promised to send to

guide us into all truth ; and it is by the presence and operations of the Holy Spirit, whom Jesus calls the Comforter, that Jesus is always, and will be always present with those who truly love him, teaching and guiding them even unto the end of the age, or present dispensation. Matt. 28 : 20. John 16 : 7, 12-15 ; 14 : 26.

For a number of years I have been accustomed to say, that if any one wished to progress in the knowledge of God and the Lord Jesus Christ, he must have an honest heart towards God. And that kind of a heart is one where the resolution is formed and established to seek, know, do and suffer the will of God. And if one is truly sincere in this resolution, and strives to keep it, although he may, through the weakness of the flesh, stumble and even fall at first, as does the natural infant when first trying to walk, God, our heavenly Father, will readily forgive him, if he truly repent, and confess his sins. — 1 John 1 : 9. Yes, God forgives with a love as much greater than a mother's love, as He is greater than we. In truth, God is the source of a mother's love, and of all other true affection. And here, I would say to the unconverted man and woman, please give the last idea its proper place in your mind, and it may tend to draw you towards the source of true love, as you are delighting in the love of your little child, or as your mind reverts back to the disinterested love of your mother, whom perhaps, you expect to see no more on the shores of time. For as Paul tells us, Acts 17 : 28, 29, we are God's offspring, and he loves

us; and don't let any one make you believe, (neither man, or devil), that God loves you less, because he gave his first born Son to redeem you from death; but speedily avail yourself of so great a salvation.

But in order to have and retain an honest heart towards God, we must proceed in the manner pointed out by his Son and his apostles—First, we have to humble ourselves before God our Creator, as does a dutiful little child before its natural parent, and remain humble, according to the words of our Saviour to the adults about him: “Verily I say unto you, Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven.”—Matt. 18 : 2, 3, 4, 10. Again, in Mark 10 : 15, He says: “Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall *in no wise* enter therein.” So the sooner we feel our utter dependence upon God for every good thing, both spiritual and temporal, as a little child feels its dependence upon an earthly parent, the better it is for us. But lest Satan should get an idea in here to the effect that in humbling yourself before God, you would also do so before men, suffer me to say that such is not the case. Behold Peter and the other apostles when arraigned before the council, governors and kings,—they treated such rulers with the respect due to their position, and nothing more. When asked, “By what power, or in what name have ye done this?” Peter, filled

with the Holy Ghost, said to the Council: "Ye rulers of the people and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Acts 4: 9–12. And when one is filled with the Holy Spirit as was Peter at that time, we see in him a safe example to follow, and a correct illustration of the influence of the Christian religion. But we cannot humble ourselves too deeply before God, as the following declarations of Jesus and his apostles plainly indicate. And we should particularly notice that Jesus himself has set us an example for our imitation.

First we hear Jesus saying, "Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls.—Matt. 11: 28, 29. And in Matt. 23: 8–12,—“Be not ye called Rabbi; for one is your master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your master, even Christ. But he that is greatest among you, shall be your servant. And whosoever

shall exalt himself, shall be abased ; and he that shall humble himself, shall be exalted." Let all who have D.D. attached to their names observe what the Lord says in regard to being called, or calling others Rabbi ; for Doctor of Divinity is the same, or answers to Rabbi,—and let the Roman priesthood notice that Jesus forbids our being called father, and gives us the reason for observing this injunction, as he also does the other. Now hear Peter—1 Pet. 5 : 5-7,—“Yea, all of you gird yourselves with humility to serve one another ; for God resisteth the proud, but giveth grace unto the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.”—And James says,—“God resists the proud, but giveth grace to the humble.”—James 4 : 6.—And the whole tenor of the gospel of Christ is, that the road of exaltation is the path of humility before God, but not before man, as the adversary would have you believe ; for he always seeks to make the path to salvation and true glory as objectionable to man as possible. But resist Satan properly, and he will flee from you ; but don't think he won't return, or you will be taken by surprise, and be roughly handled. Now it is nothing more than reasonable, that we, who are privileged, by the loving favor of God our Creator, to become the recipients of his glory, should tread the path that our Saviour trod, and lead the life that he led, and suffer as he suffered, and seek our happiness where, and as he sought his, to the extent of our ability, and according to the will of God, and consequently ac-

cording to the teachings of the gospel of our Lord and Redeemer. And that you may have some conception of the Saviour's course and extreme humility, read the following—Phil. 2 : 5-8, — “ Let this mind be in you, which was also in Christ Jesus ; who, being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” Think you that it was no cross for the Saviour to abandon the glory that he enjoyed with the Father before the world existed, and endure persecution and privation and death in place thereof ? For Jesus mentions the glory that he had with the Father, in the 17th chapter of John, verses 5 and 24, in his prayer for his disciples. Therefore Paul says to Christians, in the Phil. 1 : 29,—“ Because to you it hath been granted, in the behalf of Christ, not only to believe on him, but also to suffer in his behalf.” Of course, this means when suffering comes in the path of duty. But we are to leave all that with God to order in harmony with his infinite love and wisdom ; and not shrink from duty by reason of fear. Now, reader, whether you are a professor of religion or not, do you now resolve to give up all, or do you now give yourselves, including the anticipated, and also the present pleasures and happiness of this life, and the sources thereof, as you have viewed them, to God, trusting to him to measure out to you dur-

ing this short life, such joy and happiness as he, in his infinite wisdom, love and power, thinks best to bestow? Before pressing a reply to the question, I will first offer some suggestions to aid your faith.

1st. That whether we do, or do not consent, or yield to God's will, yet He has us entirely under his control, soul, mind, body and spirit; and having made us, and thus perfectly comprehending our whole physical, mental and moral system, he can make us think and do, believe and disbelieve, to love and hate when and as He wills. Thus it follows, that operating upon, or in other words working our minds which he has made, as a man would run a machine which he has constructed, God can make us think that our performance of certain acts, would contribute very much to our success and happiness, while the same would produce an opposite result.

2nd. That God has not only this planet and all its sources of happiness to us wholly under his control and at his disposal, but also those of the entire universe, to be bestowed upon whom he will, and to be withheld from those whom he deems unworthy.

Thus it follows that, at any time he wishes, our heavenly Father can seal up all the well-springs of our happiness, or any number of them, and open them again at his pleasure. Therefore, it follows that we are utterly dependent upon the great Author of our existence, not only for that existence, but also for all the happiness accompanying it; and that God is the infinite reservoir of all our happiness both in this transitory life and in the life to come. And it is

of the greatest importance to us that we perceive with all possible clearness of vision, that every creature and thing which, by man, are generally considered sources of happiness, are only channels, by which happiness reaches us from the infinite author of every good. Now, if any man believes there is a God, and furthermore, believes that God is the creator of the universe, how can he deny the correctness of the foregoing propositions? For it does not matter one jot whether God created the universe, or the world, in its present form, within any particular period of time, or not: or whether he put it in the process of creation, and left evolution, so called, to effect the balance of the work. For Omniscience knew what the result would be, and also what it will hereafter be, far better than the most skillful chemist can anticipate what may be the result of any chemical combination of his own; as such combination is frequently subject to some unexpected influence; while the great Creator not only knows beforehand, but controls all influences. Therefore, with him there are no contingencies. The Bible tells us that God is love: and furthermore, "That as a father pitieth his child, so the Lord pitieth them that fear him." But God in a far greater degree loves those who love him. And if we love Jesus, his Son, then we love God, and God especially loves us. And Jesus gives us the test in regard to whether we love him as follows: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved by my Father, and I will love him, and

manifest myself unto him.” — John 14 : 21. In this one verse we are taught two things of the very greatest importance. First, that if we keep the commandments of Jesus, then we love him. Second, that if we love Jesus, then God especially loves us. And again Jesus says, John 16 : 27, “For the Father himself loveth you, because you have loved me, and have believed that I came forth from the Father.” And in Rom. 8 : 28, we are told that “all things work together for good to them who love God.” Mark, there is no such promise to them who don’t. And that Jesus loves his followers is abundantly evidenced by his words to Paul, or Saul, when he struck him to the earth on his way to Damascus,—for Jesus says to him, “Saul Saul, why persecutest thou me?” showing that the true followers of Jesus are one with himself; and of this fact, there is an abundance of proof elsewhere. But remember that Jesus says, Matt. 11 : 37–39, “He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake, shall find it.” And in Luke 14 : 33, “So therefore, whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.” And in John 8 : 12, “I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life.” Please notice the words, “light of life.” That is what we need; and we can only

have it by complying with the teachings of the Lord Jesus Christ. And if we are without that light, we fall and perish. And Jesus tells us that if we seek to climb up to heaven by any other way than that which he points out, we shall be treated as thieves and robbers. In Matt. 6 : 24, he tells us that we cannot serve God and mammon ; and I really fear that a very large proportion of professing Christians, are endeavoring to do that very thing, and consequently they are full of darkness.

Having presented to you the foregoing truths and words of encouragement, I now, in substance, repeat the question, Do you now yield yourself and whatever you now have, and whatever you may have and be in this life, to God your Creator, to be ordered, directed and disposed of in harmony with his will? And this question is for some believers as well as others. And may our heavenly Father enable you to decide in the affirmative.

CHAPTER III.

THE NATURE AND CHARACTER OF GOD.

I SHALL now say a few words in regard to the nature and character of God,—and first, suffer me to say, in all kindness, that the nature and character of God, for centuries, have been misrepresented by very many religious teachers, who have viewed him according to their religious education, and have described him in accordance with that view. And although such teachers have read to their hearers from the Bible, that God is love, yet they have so explained that Bible, and especially the gospel of Jesus, that they have caused their hearers to feel and believe, that our heavenly Father was, in a very great degree, of an opposite character; and as a very natural result, have greatly impaired man's confidence, or faith, in God, which faith and confidence Jesus ever labored to confirm, both by word and act; such as healing the sick, feeding the hungry, and exhorting his disciples to trust our heavenly Father to supply even their temporal wants; saying, "Your heavenly Father knoweth that ye have need of these things." Telling them that even the

hairs of their heads were numbered, — that not a sparrow fell to the ground without Him ; and then adding, “Ye are of more value than many sparrows.” — Matt. 10 : 29, 30. And such a God, who alone is the true God, and the only God, is a very different one from the so-called God of those persons who say, that God having once created the universe, and once set it in motion, now lets it run on entirely without his interference.

And the true God is also quite different from the God of that class who say, that God, indeed, exercises a supervision of his universe, but he don't interfere with what is termed small matters, and scarcely notices them. But wise men know that it is extremely difficult, if not quite impossible, to distinguish between what are usually termed small and great acts, on account of what has resulted from some one event which in itself seemed to be so trivial.

And then there is a class of professing believers, or professed believers, who hold that God does supervise the universe, and in a general way, superintends with fatherly care, and special favor, the Church of Christ, and hears and answers prayers for general purposes, which are in harmony with the fixed and eternal purposes of his will ; but deny all special or direct interference of God for the relief of his children, while they tabernacle here in the flesh. The latter class say that, to be sure, in Christ's and the apostles' days, God did thus interfere for his glory, and to establish the truths of the

gospel; and that having been done, the Christians of this day must move along the best they can, under the general plan of salvation, without any particular or special aid from their heavenly Father in answer to prayer; although Jesus says,—“If ye shall ask anything of the Father, in my name, he will give it you.”—John 16: 23. But the latter class say,—“Well, that don’t mean exactly as it reads—it means something else.” Yes, in the very same way, and by the same system of interpretation,—“it means something else”—the faith of the church has been undermined for many centuries. For instance, the church of Rome, when she became so corrupt in trying to serve both God and mammon, that the plain and direct teachings of the Bible constantly interfered with both her inclinations and practice, actually forbade men to read the teachings of Jesus, and put them to death for either publishing or reading God’s word, and set up its own traditions in its place. Think you that it was all effected at once? No, but by degrees, step by step, little by little. First misinterpreting one passage of Scripture, and then another. For one lie generally paves the way for another; as the establishing of one truth-principle prepares the way for another. And thus it is with every religious sect which has one false principle in its creed; and also with an individual. In fact, it is in the mind of the individual where the mischief arises. For instance, when the doctrine of the eternal punishment of the impenitent is firmly established in your mind as a truth-principle, or as

the truth ; then when you read the Scriptures, you make them conform, by the explanation you give them, or the application you make of them, to that preconceived principle. Again, if the doctrine of the final salvation of all men is in like manner established in your mind, then when you read the Scriptures, they are made to conform with the latter principle ; and consequently, when a man once adopts a false principle, and holds it as a true one, that principle, in fact, holds him, and he must walk according to, or in harmony with it ; for he must not violate it, if he considers it correct. For instance, and simply for an illustration, substitute some false principle in mathematics, and where does it lead you, but to greater errors. Thus it was that Jesus said to the Jews that they made void the word of God by their traditions,—Mark 6 : 6-13,—and Paul warns us to beware of the same, saying,—“Take heed lest there be any one that maketh spoil (or merchandise) of you through his philosophy, and vain deceit, after the tradition of men,” &c.—Col. 2 : 8. And such are the creeds of the different religious sects. Not that I would say that such creeds are entirely false or erroneous, as I do not consider them so ; but every intelligent Christian will say, that unless such creed entirely harmonizes with the Gospel of Christ, then it is somewhat erroneous ; and consequently in that degree false. Therefore, I would respectfully suggest for your consideration the following declaration from quite an able preacher, viz. : “That if a person would understand the Scriptures,

he must first forget all he knew about them." Or in other words, he must abandon or forget all his preconceived opinions in regard to what they teach, and start anew. This course, or plan, I fully approve; that a person may proceed unfettered and untrammelled by erroneous and preconceived views. And some of our early views in life are not only erroneous, but exceedingly tenacious; and actually warp our judgment, and thus lead us from the truth, and cause us to reject the truth when it clashes with such erroneous views.

Now let us proceed in the manner proposed, to examine the gospel of our Redeemer; but please remember, as I have before said, that it must be done with an honest heart towards God—entire submission to his will—and furthermore, remember, that without faith, it is impossible to please God. And thirdly, please remember that the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned," or examined,—1 Cor. 2:14. Therefore, let us proceed with faith, humility and also prayer for the Holy Spirit to aid us.

In regard to who Jesus of Nazareth was and yet is, we find clearly stated in Luke 1:34, 35, in reply to the question of Mary: "How shall this be, seeing I know not a man?" as follows: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore, also that which is to be

born, shall be called the Son of God." From which it is very evident, beyond successful contradiction that Jesus was not begotten by man, but through the infinite power of God, and thus was indeed the Son of God. In chap. 2 : 26-29, we find the prophet Simeon recognizing Jesus as the Lord's anointed, and in 4 : 9-12, when Satan says, If thou art the Son of God," etc., etc., Jesus replies : " It is said, Thou shalt not tempt the Lord thy God." In 3 : 21, 22, we hear the following from heaven addressed to him,—“Thou art my beloved Son ; in thee I am well pleased ;” and in John 14 : 6-11, we hear Jesus saying : “He that hath seen me hath seen the Father ; how sayest thou, show us the Father ? Believest thou not that I am in the Father and the Father in me ? The words that I say unto you, I speak not of myself, but the Father abiding in me doeth his works.”

The last eight words, especially, when we properly feel their import, should greatly increase our faith in God, and in his love to man, because it may be truly said of Jesus, that all his life was a life of love to man, constantly manifested during his ministry by his works of love. But notice, that, in those eight words, Jesus tells us plainly, it was the Father abiding in him, who did those works of love to his creatures, such as casting out evil spirits, healing the sick, raising the dead, and uttering words of affection, instruction and encouragement to all who would receive them. Yes, God himself was constantly speaking and acting, and thus manifesting himself, his nature and character through the person of the

Lord Jesus. I especially desire that you may comprehend and receive this great fundamental truth of the gospel of Jesus, that you may indeed have child-like confidence in God, who is love. For allow me to say in all kindness, that there is a great deal of preaching, so called, which has a tendency to conceal this glorious fact, rather than to manifest or reveal it. Therefore, Jesus might very properly say, "I am the way, and the truth, and the life." And, as God had so appointed it from the foundation of the world, add, "And no man cometh to the Father but through me." — Rev. 13 : 8 ; Matt. 25 : 34 ; John 17 : 24. If you have not already seen it, I hope that you will now perceive how Paul could say of Jesus, "For in him dwelleth all of the fullness of the Godhead bodily." — Col. 2 : 9. But in verse 8, Paul sounds a note of warning to all believers, in the following language : "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Yes, those words of Paul yet warn us to take heed, and beware of that class of religious teachers who are numerous in our day, and not seeing God in Christ, yet wise in their own conceits, by their teachings, lead men away from God, instead of to him, and also conceal God from their view. Their religious belief is not the belief of the apostles, and consequently they have not the same gospel which the apostles had, and preached ; and as they do not have it, they cannot preach it. I ask, have they the lan-

guage of the apostles? Do they plainly tell you that in Jesus of Nazareth dwells the fullness of the Godhead bodily? Do they plainly tell you, and adhere to it, that whoever saw Jesus saw the Father? No, on the contrary, if they should use the expression, they would at once proceed to fritter away the force of it by their own teachings and explanations; for instance, by teaching you that he was, indeed, the most remarkable religious teacher that ever lived, and taught the purest code of ethics that has ever been presented to man. And some of them might dare to say that he was endowed with the largest share of God's Spirit, and thus, in the greatest possible degree, resembled the Father. But when they reach the last position, they approach very dangerous ground for their doctrine; for the simple questions are then asked: If Jesus was so endowed with the Spirit of the Father, which certainly includes wisdom, truth and understanding, why do you not receive and believe his teachings, and also those of the apostles in regard to the character of Jesus, and who he was? And why do you say that Jesus was begotten by Joseph, when the scriptures, which you say are true, tell us that he was begotten by the Holy Spirit, and when Jesus always speaks of God as his Father, Luke 2:49, never recognizing Joseph as such in fact? How could he be Joseph's son, and say, "Before Abraham was, I am?" John 8:58. And why does he speak of the glory which he had with the Father "before the world was?" — John 17:5. Yes, such questions are more than difficult

for the unbeliever to answer. But note the following language uttered by the disciples of Jesus respecting him in whom they believed. And please remember, that, as Peter declares, they preached the gospel by the power of the Holy Ghost sent down from heaven.

We read, John 1 : 10, "He was in the world, and the world was made by him, and the world knew him not." In Col. 1 : 15-18, Paul says of Jesus, that he "Is the image of the invisible God, the first born of all creation; for in him were all things created, in the heavens and upon the earth, things visible, and things invisible, whether thrones, or dominions, or principalities, or powers; all things have been created through him, and unto him, and he is before all things, and in him all things consist, or hold together." Will this language apply, or can it, truthfully, be applied to any other person but Jesus, the true Son of God? Again, Jesus while tarrying here in the flesh, or the Father dwelling in Jesus, did not hesitate to forgive sins, and also received homage and worship from men, his creatures; so that the Jews, not knowing Christ, naturally said, "Who can forgive sins but God alone? Who is this that speaketh blasphemies?" — Luke 5 : 21. See John 9 : 38. But in Matt. 22 : 41-46, is an interesting and very conclusive conversation between Jesus and the Pharisees of his day upon this exceedingly important question: "Now while the Pharisees were gathered together, Jesus asked them a question, saying, what think ye of the Christ?

Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in the Spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, till I put thine enemies underneath thy feet? If David then calleth him Lord, how is he his son? And no man was able to answer him a word," &c.

Please notice that Jesus says David uttered these words in the spirit,—so there is no denying their truthfulness,—but in addition to that, Jesus quotes them as true. Now we know the Pharisees were not a modest class of men; but did they not manifest good sense and discretion by their silence? Yet they with the scribes constituted the learned of the nation, and were familiar with the Scriptures; but they, as we know, like many Pharisees of this day, looked upon Jesus as the son of the carpenter, Joseph; saying,—“Is not this the carpenter’s son? But the Pharisees of old compare very favorably with some of the more modern ones; as the former did expect the Messiah, but the latter neither believe that the Messiah has already come, neither do they expect him,—that is, the Messiah described, believed in, and worshipped by the Apostles.

But we will not further discuss this question, but let us believe Jesus to be what and whom he represents himself to be, and consider and speak of him, as did the Apostles. Let us adhere to sound and safe words when we speak of the Lord Jesus, that they may give no uncertain sound or convey unsound doctrine; and always remember, that Jesus says,—

“He that honoreth not the Son, honoreth not the Father who sent him”—“For neither does the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father,”—John 5 : 22, 23.

With one more quotation I dismiss this particular portion of our subject,—“But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him, but some doubted : and Jesus came to them, and spoke unto them, saying,—All authority hath been given unto me in heaven and on earth,”—Mat. 28 : 16-18.

Reader, if you would behold God, then look at, and consider Jesus as ever manifesting the attributes of the Father—especially, those of pity and love towards fallen man and woman. Behold him arresting the funeral procession, tearing the widow’s son from death’s embrace, and restoring him to the sorrowing mother’s bosom. Behold him weeping at the grave of Lazarus in sympathy with common humanity. Hear him saying to the adulteress,—“Neither do I condemn thee—go, and sin no more,”—and to the penitent thief,—“This day shalt thou be with me in Paradise.” But mark—this same love, pity and tenderness towards man existed, and was as fully entertained by the Father before the creation of the world as it was in Jesus’ day. For at that time God saw man in the same fallen condition in which he beheld him in Jesus’ day, and in which he beholds him now. Thus we read, that in harmony with the

tender and infinite love of God, and as a part of God's great plan, Jesus was a lamb slain from the foundation of the world. Christian, believe that the Father himself is love; and that is through the veil of the flesh of Jesus that we ever behold that love. Thus it is, that in him, and through him, we behold God. And as "God is the same yesterday, to-day and forever," He will never love us less than at the beginning. Does he love us less because Jesus has already died for us?

But before proceeding further, suffer me to recommend the following rules to be observed for aid and guidance:

1st,—Believe in God, and that God is love, infinite love, and that he is also a rewarder of those who diligently seek him—1 John 4 : 8; 11 : 6.

2nd,—Believe in Jesus Christ, his Son; and that the Father was indeed in his Son, and through Jesus, by his own words and acts, was constantly manifesting himself, including his love and pity, to man, his creature,—John 14 : 10, 11.

3d,—Believe the promises of God; and that with God all things are possible,—Matt. 19 : 26.

4th,—Believe in, and seek to know, both by theory and experience, the offices of the Holy Spirit.

5th,—Believe that Jesus is the way, and the truth, and the life, and that no man comes to the Father but by, or through him,—John 14 : 6.

6th,—Have an honest heart towards God, which includes a fixed determination to do, and also to suffer his will.—John 7 : 16, 17.

7th,—Remember the promise of God through James,—“If any of you lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not, and it shall be given him,—James. 1 : 5.

8th,—Pray for, and labor to acquire the truth, remembering that you are to be sanctified thereby; and wrap nothing in a napkin, but use quickly and constantly, for the good of others, every thing which God bestows upon you, and God will give you more.

9th,—If you don't love the truth as you should, ask God to bestow that love upon you.

10th,—Remember always the terms of admission to the school of Jesus, viz: That we forsake, or renounce all that we have, and take up our cross daily, and deny self and follow him,—Luke 14 : 25-33; Matt. 17 : 24-26.

11th,—Be careful that you are not bound or impeded by erroneous views or teachings.

12th,—Remember that Satan is your adversary at every step of your progress to any, or to a further knowledge of the gospel, and of God, and of our Saviour Jesus Christ, and ever desires to baffle and mislead; therefore, watch.

13th,—That if in our search for truth, we proceed in humility, believing the teachings of Jesus, God is willing that we should exercise the reasoning faculties which he has bestowed upon us.

CHAPTER IV.

THE CHURCH IN DARKNESS AND DEGRADATION.

AND in our search for the truth, let us not find fault with church or sectarian creeds, nor be bound by them. But let us remember that during the reign of Emperor Constantine, who was a partial believer, the church, which had been for many years subject to the most cruel and relentless persecution, was taken under his protection, and by degrees, as the followers of Christ became popular, wealthy and influential in earthly things, they became correspondingly poor and weak in spiritual life and power; and the leaders in many instances sought the honors of this life, and contended with one another for earthly power and dominion; and thus finally the church struck hands with the world, and went into the wilderness of darkness and sin. The word of God, and the teachings of Jesus and his apostles were suppressed, and the traditions and teachings of man substituted in their place. The true disciples of Jesus were hunted and put to death by the false ones, and the base and vile, until scarcely a tiny spark was left of the "light of the world." Yet here and there lived one who loved the Lord; but frequently lived in doubt, in regard to what was

the truth, if living within the reach and influence of the so-called church within which reigned false doctrine instead of the truth, and consequently the love of self and love of the world, instead of the love of God including love to man,—haughtiness and worldly ambition, instead of humility and devotion to God's service, and all other "tares" which Satan so frequently sows in a lukewarm church, and thus transforms it into something in keeping with his own pleasure, and after his own likeness.

And it was while the fallen church was in such a state, that God's spirit moved the monk Luther to carefully read and consider the lifegiving words of the Lord Jesus, and to compare his teachings and those of the apostles with the doctrines and practices of the fallen and wretched church of Rome; and as he prayed and read with an *honest heart* towards God, the light of life dawned upon him; and letting that light shine, as he had learned from Jesus to do, he commenced leading the church out of the wilderness into the same degree of light which God had bestowed upon him. And in process of time, as the church increased in the knowledge of God and the Lord Jesus Christ, she produced brighter lights than Luther himself. For Luther's special calling was to preach salvation by faith in the Lord Jesus, and to overthrow the doctrine of salvation by dead works; and thus bring to light the true foundation which the fallen church had hidden from the sight of man beneath its refuge of lies. And when faith was once established, then followed the doc-

trine of love. But from the force or power of education, and also of surrounding circumstances, the latter was slow in taking root; and thus for many years religious intolerance and persecution prevailed among those who protested against those very same practices in the Roman church. Yes, the Protestants, having indeed a zeal for God, but not according to knowledge, would at times persecute one another even to banishment, slavery and death for opinion's sake, while protesting against similar cruelties practiced by the church of Rome. But don't infer from the foregoing remarks that I think Luther possessed that spirit, for I do not; but certainly many Protestants have. But the love of God which is His nature, as God is love, by degrees has slowly followed the light of the gospel into the human heart; and superior illumination has followed that love, and even to such a degree, that in an enlightened community of unbelievers an intolerant professor is despised for his ignorance of the Gospel. And thus the church has been marching out of the wilderness of darkness and degradation. But she is not yet out into the light, love and glory of the primitive church; and fully believing this, I cannot, therefore, help thinking, that he who says the church, in her present condition, is more influential than she ever was before, is but a novice in true religion.

It was when the church struck hands with the world, that she commenced her march into the wilderness; and is her hand now fully out of the world's? As it is with the individual Christian, so it is with

the entire body of Christ which is the church; for every experienced Christian knows that in proportion as he allows the love of the world to prevail, so the love of God, and the spirit of Christ diminishes within him. And is there not now a world-loving church? And while this is so the church cannot be yet out of the wilderness. And while some Christians believe in, and are striving for holiness, or purity of heart, yet they have either so little faith or light, that they fail to see that sectarianism or the division of the body of Christ is positively forbidden by Christ and the apostles. For this perfect unity Jesus prays, John 17 : 20-24, saying, "Neither for these only do I pray, but for them also that believe on me through their word; that they all may be one, even as thou Father art in me, and I in thee, that they also may be in us, that the world may believe that thou didst send me," &c., &c. Do the Father and Jesus differ in their opinion or views, as do the different religious sects which call themselves churches? And Paul condemns and sharply reproves the Corinthians for their divisions; and the sum of their divisions at that time appears to have been, that some were saying, "I am of Apollos; others of Paul; and others of Cephas," &c. And knowing that the true church is indeed one, he asks, "Is Christ divided? Are ye not carnal?" Now as Peter, Paul and Apollos harmoniously believed and preached the same gospel, as Peter expresses it, "By the Holy Ghost sent down from heaven," we have no reason to believe those Corinthians differed in doc-

trine, as do the different religious sects of our day. But notwithstanding, Paul saw Satan had there an entering wedge which he would certainly drive home. See 1 Cor. 1 : 10-13 ; 3 : 1-6.

Here I will say plainly, and I desire that it may be remembered, that although in keeping with custom, I use the term Roman church, Protestant church, &c., yet I fully believe there is but one true church, viz., the spiritual body of Christ, and that is wholly composed of spiritual Christians.

As it is the oldest, I will first notice the Roman church. We learn from Acts 28, that there was a church at Rome when Paul was carried there a prisoner; and furthermore, that he himself preached there two years; so that from these facts, and further history, we have every reason to believe, and no reason to doubt, that at Rome there was once a living and flourishing church, holding and obeying the gospel in its purity and power—and if she had the gospel, she had the truth as it is in Jesus. But as she sought earthly wealth and power, she perverted and prostituted the truth to her own base and venal purposes: here abolishing and there perverting a truth; and again suffering one to remain, as best seemed to serve her vile purposes. Indeed she changed the truth into a lie, or allowed it to remain, as best suited her convenience. The great truth that there is but one true church was very convenient, so it was retained—another, that the church is the light of the world, and therefore, the great repository of truth was very serviceable, so that was re-

tained. And another truth, which is as plainly taught as words can express it, viz: That upon the Apostles was bestowed the power to either forgive sins, or to retain them, John 20 : 22, 23; Matt. 18: 18; 1 Cor. 5: 3-5, was also found very useful with the falsehood attached, that the same power rested upon every priest, bishop, cardinal and pope of the Roman church, however degraded, base and vile he might be, was of necessity retained, that the church might ever retain and perpetuate her dominion over man. And Rome yet teaches the falsehood that however vile a pope, priest or bishop may be, yet by virtue of his office, he may either forgive, or retain sins. And the Roman church also added the further falsehood that remission of sins could only be obtained through the pope or some of his subordinates, thus denying man the glorious privilege of coming directly to Christ, and through him to the Father, and thus bringing the world to the feet of the pope for pardon and salvation. Yes, and also brought emperors and kings to the pope's feet to receive earthly kingdoms and crowns, and to retain them. But although the pope professed to be the vicegerent of the Lord Jesus Christ on earth, and to wield his sceptre and power, yet he found so many truths in the teachings of Jesus, and his Apostles, antagonizing and condemning his own theory and practice, that he further found that they must actually be suppressed. For instance, the truth as taught by Paul, that the Christian's body is the temple of the Holy Spirit, and therefore the body must be, as such ves-

sel, kept pure and holy, or the Holy Spirit would, and did take its departure was an exceedingly difficult truth to either modify, or conform to the doctrine of succession of power, or to the theory or lives of the popes and their subordinates,—see 1 Cor. 3: 16, 17; 6: 13–20. Again, the doctrine of Christian love, and its characteristic features and fruits, and the new commandment of the Lord Jesus,—“That ye love one another, even as I have loved you,” with the additional words,—“By this shall all men know that ye are my disciples, if ye have love one to another,”—John 13: 34, 35; also his command that we should return good for evil, blessing for cursing, love for hatred, and the holy and loving lives of primitive Christians were so unlike the lives and doctrines of the pope and his so-called church, that it became absolutely necessary to hide them from the view of man; or man would see the great disparity between Christ and his apostles, and the pope and his. For the first preached the true gospel to men in the spirit of humility and love, enduring persecution and extreme suffering without retaliation, and actually praying for their murderers; while the latter, when persuasion failed, carried their doctrine by the most cruel persecutions and slaughter, and that, even of the most humble followers of the Lord. And, finally, when it was discovered, that perverting and lopping off truths would no longer serve, while the Bible was in the hands of the people, then it was denied them. But every thing taught therein, which could be construed or used to increase and ensure

the power of the pope and his so-called church, was carefully retained, and among them was the teachings of Jesus and the apostles respecting the punishment of the wicked or rebellious; for by its terrors the refractory were measurably kept in subjection. Therefore it was politic, not only to preserve that doctrine, but also to magnify it to the extreme limit of man's imagination, not only as to its intensity, but also its duration, which may be readily perceived from the bulls and anathemas of Rome; which latter are most remarkable specimens of ingenuity in the line of cursing, extending to the hairs of one's head, and the nails of one's fingers, in a manner to cause a person of weak nerves, and lively imagination, to believe a curse was truly coming, if not actually upon him.

EMERGING FROM DARKNESS.

Now we know that Luther commenced protesting, not so much against the doctrines of the Roman church, as against its practices, and it was not his intention to withdraw from it, but to be instrumental in reforming abuses of doctrine. But as he protested against such abuses, light continued to increase; but he measurably read the Scriptures through Roman glasses,—and, suffer me to say, Protestants yet continue to do so on some points, while, upon the other hand, they reject a few truths which yet remain wholly, or in part in the Roman church, either quite apparent, or partially concealed by the rubbish of lies which sin has engendered. And

such truths are sometimes rejected from fear of embracing error; and again, from prejudice. Yet we should not reject a truth from any quarter, if it is a truth; and notwithstanding all that may be said, it cannot be denied that the Roman church once had the true gospel; and it is equally plain to me, that protestantism is also deeply tinged with Rome's corrupted gospel. Therefore, I am forced to the conclusion that the church of Jesus is not yet fully out of the wilderness. No, we are not yet in the full light, as was the primitive church; but let us with a meek and lowly spirit diligently seek that light, obeying as we receive, that we may receive more. First, as our beacon light, let us remember that God is love, and the source of all love,—John 4 : 7, 8,—“For love is of God; God is love.” Then hold fast to the following,—“Known unto God are all his works from the beginning,” (*ἀπ’ αἰῶνος*)—Acts 15 : 18. Therefore it follows that God who is love did not create this world, and bring us, his creatures, into existence without considering, and also knowing what would be to us the result of our existence; although many believers, and lovers of God, and his cause, and of their fellow men, think, and sincerely preach, or teach it. But how can this be, we certainly have a right to ask, when the Scriptures tell us, that Jesus was the Lamb slain from the foundation of the world,—Rev. 13 : 8—that is, in the mind of God. Again in Heb. 4 : 3, Paul tells us that God's works were, in like manner, finished from the foundation of the world. Then in Matt. 25 : 34, we hear

Jesus saying to those on his right hand,—“Come, ye blessed of my Father inherit the kingdom prepared *for you* from the foundation of the world”—prepared from the foundation of the world, says Jesus; and the foundation of the world, every candid persons will admit, was laid before the creation of Adam, and consequently, the kingdom mentioned by the Lord Jesus, was prepared, (or designed) before Adam’s creation; and if that kingdom, the inheritance of the pure, was prepared before Adam’s creation, the plan of salvation, through which they were to be fitted for that inheritance, was also devised by the Almighty previous to man’s creation. Then it follows that God had a plan, before he commenced the creation of the world, not only for the creation of the world, but for peopling it, and for the salvation of his creatures. Therefore, the inspired apostle might well say,—“Known to God are all his works from the most ancient times;” yes, known to God was his own plan. And now can any one for a moment believe, that an omniscient God was ignorant of what would interfere with that plan, or of Satan, who would attempt to first mar his works, and then to defeat his plans. If so, it would follow that God was taken by surprise by one of his own creatures, the devil, and that, in this contest of about six thousand years between God and Satan, the latter has, by far, been apparently the most successful; and according to the doctrine or theory of Arminian, Calvinist, or Romanist, Satan always will be, if success is estimated by the number saved or lost, even though Satan himself be finally brought to naught.

But if you doubt that God had a plan which he perfectly knew and understood, and also all its workings and final results, please read and consider the following quotations in connection with the foregoing ones, with freedom from bias by former views. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ; even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love, having foreordained us," &c.—Eph. 1 : 3–5. And Peter, speaking of Christ, says that he "was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake," &c.—1 Peter 1 : 20. Now Paul first tells us that true Christians were chosen in Christ before the foundation of the world; and then Peter tells us that Jesus was foreknown in like manner,—foreknown for what? For the salvation of man, a Redeemer and Saviour, now returned from whence he came. "Whom the heavens must contain until the restitution of all things," says Peter.—Acts 3 : 21. And in these last words of the inspired apostles is revealed more of God's plan so well known to himself from, or before, the remotest period. By this time perhaps some good sister is saying, "Horrors! here is Election!" Please be peaceful and happy. I will not trouble you with Calvinistic election; but I may trouble them about it who love the doctrine. However, there is an election; but let us forget it, at present, and all other theories of that nature, while

we proceed with this examination, and leave the result with the Lord. For results are especially his; and it is ours to act, learning and doing his will. But with a submissive will, let us continually pray for the illumination of the Holy Spirit, that we may reject error, and receive the truth.

CHAPTER V.

THE PLAN OF GOD—INCLUDING BOTH THE CREATION AND SALVATION OF MAN.

WE have found that God, from the beginning, had a plan which with all its workings and results, was from the first known to him. And I know of no Scripture which conflicts with this conclusion. Brother, do you know of any? Now it follows from the foregoing conclusion, that God made no mistake, either in regard to his plan, its working, or its results. Will any Christian directly say that God made a mistake either in his plan, its working or its result? Then don't either think or say it indirectly. One method, the first, is that of a frank, honest spirit,—the latter, that of Satan; and as he is the author of lies, and especially understands his business, it is a very effective method of deception, and particularly in deceiving one's self. Now brother, I ask you to honestly and frankly say, whether you think that God, in any respect, or degree, made a mistake. Don't be thinking that it will impair or destroy your creed. The truthful part of your creed cannot be injured by the truth itself, and if there is a lie in it, you should earnestly desire its removal. Did the apostles of the Lord blend lies

with the truth in order to further, or advance the gospel? You say no. Then shall we do so? The gospel don't require such aid. Please to remember that we are to be sanctified by the truth, consequently, error has just the contrary effect. And Satan knows it well; and therefore, seeks to infuse into man the greatest possible amount of error. The power of a lie depends very much upon its apparent source or author. Thus, a lie from a respectable man often passes for truth because of its source, and thus effects great evil. So a lie in your creed which you highly value, will injure you much more than if found in most places; therefore, eradicate it with all haste from your mind.

Now God had a plan; and God being love, that plan was founded upon love to man, and to all his creatures. For that plan is God's own and immediate production, not remote; and must, therefore, partake fully of God's nature and character; and in proportion as it is understood or comprehended by finite man, it reflects the peculiar attributes of God. And one attribute ascribed to God by all believers, is infinite wisdom. First then, did an infinitely wise God devise an imperfect plan? I will cheerfully admit that he might do it, if he chose; but if he did devise such a plan, he knew at the time, where the imperfection was, and what would be the result of it in every particular. And as man was made, in pursuance of such plan, in the likeness of the Creator, and, as the Scriptures tell us, was placed at the head of creation, Gen. 1 : 26, and over the works of

God's hands, did not God know, and well consider, what the result of his plan would be to him? Certainly he did, says the disciple of Calvin; and I certainly believe in God's eternal purpose. Yes, but what you term God's eternal purpose, makes the result of his plan exceedingly disastrous for man.

But when the Scriptures declare that God is love, then we know that the attribute of love, or rather love itself, must have, in a remarkable degree, entered into the glorious and perfect plan of our heavenly Father when he devised and created all things, including the plan of man's salvation. Therefore, the plan of God, or the eternal purpose of God, if you choose so to call it, when comprehended, especially reflects his infinite love. I think that all religious denominations hold in common the great truth that God is infinite in love, wisdom and power. Now suffer me to ask in true brotherly love, if God's great plan, including that for the salvation, as well as the creation of man, as explained by any religious sect, reflects those three great attributes of Deity, love, wisdom and power? Please consider this question, and answer it frankly. But in that plan are other attributes of our heavenly Father, which evidently appear when one correctly views it, viz., justice, mercy and truth. That portion of God's glorious plan, devised by our merciful and loving heavenly Father for the salvation of the human family, and which the ministry generally call the "great scheme of salvation," is usually considered and treated by them as a plan separate from that of the

creation; and thus commenting upon it separately, they cause their hearers and readers who accept their views, to believe that God's wise and beneficent plan, so far as it related to man, the noblest of his works, or rather the execution of it, was *unexpectedly* interrupted by Satan's temptation of Adam; and that thus the omnipotent and omniscient Creator of the universe was taken by surprise, his plan deranged, and every thing connected with the earth unexpectedly thrown into confusion.

But suppose we admit for a moment, that Satan did work a surprise upon his Creator and ours, then we have to further admit that in Eve, God furnished him a special instrument to work with, which did not exist before her creation. For we know that man was first created, and then woman. And we have good reason to believe, and this the preachers tell us, that previous to her creation, all nature, physical and moral, moved on harmoniously, man standing forth at the head of creation, in his pristine beauty and glory. Thus we see that if we admit the error, that God was surprised, then follows the second,—that he unwisely furnished Satan an instrument to work that surprise with. But the only true God, in whom we believe, was not surprised by his creature, any more than Jesus was surprised by Judas Iscariot, when betrayed by him. But from the above we may see, if we will, how one error begets, and leads into another; and thus, in course of time, without humility, devotion to God's will, prayer, and the guidance of the Holy Spirit, we may be led into a labyrinth or errors.

Again, we hear from the pulpit, but find it not in the Bible, that man came from the hands of his Creator a perfect being—certainly, his must have been a very relative sort of perfection, which was so quickly obliterated by a fallen being like Satan. If Adam had been morally perfect, he would never have broken the command of God. But perhaps you are now saying, could a perfect God make an imperfect creature? Certainly—cannot a very skillful mechanic make an imperfect machine? And you cannot deny God's right to make Adam as he pleased. But Adam's fall, and the words of the Lord Jesus and Paul's, prove Adam's moral or spiritual imperfection, although at first both good and innocent. That Adam was not deceived, but sinned knowingly, is proved by the following—"And Adam was not deceived, but the woman being deceived was in the transgression." Then in 1 Cor. 15 : 45-47—"the first man was made a living soul; the last man a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth, earthy, the second man is the Lord from Heaven." Yes, Adam was, indeed, of the earth, earthy, or earthlike, and earth-loving; and that is just what we are by nature, and as Adam was not deceived, as was Eve, he did not violate God's command by mistake, or blindly, but from lack of true moral, or spiritual power, to resist and overcome. Every intelligent Christian will readily admit, that the more a man is like God, the more he will love

God; and the more he loves God, the better able he is to keep his commandments. In fact, Jesus says, "He that hath my commandments, and keepeth them, he it is that loveth me," etc.; and again, "If a man love me, he will keep my words," etc.; again, — "He that loveth me not, keepeth not my sayings."

Now loving Jesus is loving God; and keeping the commandments of Jesus, is keeping the commandments of God—and Jesus loved God to such a degree that he declared that it was his meat and drink to do the will of him that sent him. And why did Jesus so greatly delight in doing the Father's will? Because he had God's nature, and therefore, truly loved the Father; and thus, was not only able to keep all his commandments, fulfilling the entire law, but it was his greatest happiness to do so. But on the contrary, Adam being made from the dust of the earth, was of the earth, earthy, and loved earthly things, (and so do his descendants), and did not have enough of God's nature to enable him to love God sufficiently to keep even one negative commandment. Let any one assert and prove the contrary.

But it would seem that Adam loved Eve sufficiently, who, like himself, and of himself, was also of the earth, earthy, to be so influenced by her, that plunging headlong after his fallen mate, he violated the command of his Creator, and suffered the penalty of death, which penalty was affixed to the command of God when it was given; for we know that when God gave the command, he told Adam, that in the day he broke it, dying, he should die.

From which fact, viz: that Adam knew the penalty attached to the offence, and was not deceived, we must infer that Adam was, in his nature, so far removed from his Maker, that he did not even fear God sufficiently to deter him from committing the death-producing sin—and thus, “dying, he died,” in process of time, with Eve, his wife; in like manner are all the descendants of Adam passing away. In Gen. 3, we read that God said to the woman, “I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.” And every enlightened Christian knows that woman has endured that penalty ever since; and neither the skill of the physician, in one case, or the legislation of man in the other, has ever delivered her from it. But her true course is to qualify herself so to live in the position allotted her, that she may have the approbation of God, and the esteem and respect of man. And I must here add, that the most effective qualification for that purpose, and the highest accomplishment within the reach of either man or woman, is a truly experimental knowledge of the gospel of our Lord and Redeemer. And let us thank God that there was a promise immediately preceding her penalty, verse 15. “But to Adam he said, Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shalt it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground;”

and then follow the words,—“For out of it wast thou taken; for dust thou art, and unto dust shalt thou return.” Now here, in a few words, God tells man of what, or from what he was made, whence he came, and whither he should go—and when you consider the words closely, you find nothing but earth, out of earth, and to earth again. There is nothing about spirit, spiritual things, or spiritual life in those words, nor anything from which we can infer that Adam had any whatever—and mark, this is God’s analysis of man. Moreover, Paul tells us that the first man is of the earth, earthy,—1 Cor. 15 : 47. And John tells us the same in substance,—John 3 : 31. And please notice, that both John and Paul are, in each case, drawing a comparison between the nature of Jesus, and that of man. But some one may now be ready to remark, “Did not God say, ‘Let us make man in our image, after our likeness?’ and furthermore, do we not read, ‘In the image of God created He him?’” In the foregoing quotations are found the two words, image and likeness; and the question arises, are they synonymous, or used as such there? And they seem to be so used in other portions of Scripture, as in Ex. 20 : 4,—“Thou shalt not make unto thee any graven image, or any likeness of any thing,” etc.; and in Deut. 4 : 16–18,—“Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of beast that is upon the earth,” etc., etc.; also Deut. 4 : 16, 17, 18, likeness seems to be synonymous with image. But in Phil.

2 : 7, Paul in speaking of Christ, says of him,—
“And took upon him the form of a servant, and was made in the likeness of men.” Now we know that applied to Christ’s body, and not his spiritual nature, for we know his spiritual nature was as his Father’s; but he, in person, was like man,—and so in person was Adam in the likeness of God. Again, Jesus having the spiritual nature of the Father, could not sin—in truth, there was no sin in him to manifest itself, or operate in a sinful manner. Now if Adam had possessed a like nature, that is, God’s holy spiritual nature, he would have lived and done as Jesus did, keeping all the commands of God. You dare not even think that Jesus, placed in Adam’s position, would have violated the command, as did Adam. Again, if you say that Adam, in spirit, or spiritually had the likeness of God, then you virtually, but indirectly, say that God’s nature was sinful, for Adam did sin, and he could not have sinned, if his nature had not have been in some manner susceptible of sin, no more than the Lord Jesus. Brother, take your concordance and search the Bible for that great spiritual fall of Adam, of which you have heard so much from the pulpit, and you won’t find it there. No, Adam had not a spiritual light from which to get such a fall as we have often heard described. Therefore, Adam did not suffer, what is termed in the theology of to-day, a spiritual death, but natural, or temporal death—just such as God described in Gen. 2 : 19,—“For dust thou art, and unto dust shalt thou return.” Paul says, 1 Cor. 15 : 22,

—"For as in Adam all die, so in Christ shall all be made alive." Notice the comparison expressed, and you can but perceive, that if one has a spiritual death in Adam, he must also have a spiritual resurrection in Christ; and when one has that, it is certainly well with him. However, I do not deny that Adam, in some degree, had the holy nature of God, and in sinning fell—and so does every person sink down when he sins, and he sinks or falls in proportion to his offence. Believers know this by sad experience. I have already said in substance, if not directly, that if Adam had possessed God's nature, as did Jesus, he could not have sinned, and in support of this, I refer to 1 John 3 : 9,—"*Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God.*" Now this is said of an individual regenerated, or born from above, and the reason or cause of such a person not being able to sin, is, that the seed of God remaineth in him. Is not the seed of God the nature of God? Adam did sin—did he therefore have the seed of God in him? He was certainly below a true living Christian of the gospel age, as shown by the fact that he sinned, or the apostle John, through ignorance, erred in his description of such a Christian. But such a proposition cannot be entertained for a moment, as the apostle was inspired by the Holy Spirit, and was also especially the beloved disciple of the Lord. Again, when we consider the character of some good men who succeeded Adam, under the old dispensation, we are con-

strained to admit, that they were better than he was. To be sure, some like Solomon were upset by woman, as was Adam; but certainly, Joseph, the son of Jacob, stood the test. Compare Abraham, Enoch, Elijah, Job and Moses with Adam, as it regards goodness, fidelity, and power to withstand temptation, and perform the will of God; yet they were the descendants of Adam. But they rose by their perseverance, in all those qualities which endear men to God, while Adam sinned and fell. But with reverence for our common Creator and Redeemer, allow me to ask preachers of the Arminian faith, if they have fully considered the words in Adam's plea—"The woman whom thou gavest to be with me,"—Gen. 3 : 12? Particularly, please consider the two words "Thou gavest,"—and along with Adam's plea consider the following words of Jesus and the apostles,—“Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,” Matt. 25 : 34. “The Lamb that hath been slain from the foundation of the world,” Rom. 13 : 8. “Even as he chose us in him before the foundation of the world, that we should be holy, and without blemish before him in love; having foreordained us unto adoption as sons through Jesus Christ unto himself,” etc., Eph. 1 : 4. And Peter speaking of Christ and his crucifixion, says of him that he “was foreknown indeed before the foundation of the world, but was *manifested* at the times,” etc., 1 Peter 1 : 19-21. Now how can any person of discernment help seeing, unless he is stubbornly blind, being determined to

stick to, and by his own creed, anyhow, that God had planned before Adam had a living existence, the entire creation of our planet and every living creature upon it, and Adam's course in life, and that sin and death should enter the world through him, (Rom. 5 : 12), and also that eternal life, salvation and glory should follow by and through the Lord Jesus Christ? And if these things are so, such was the will of God. Now if God wills and plans that I shall perform a certain act, or any number of them, can I refrain from doing them? No, I cannot, whatever the consequences may be to me. I am his creature. He owns me. I am not my own. And he has the unquestionable right to do with his own as he pleases. And the consequences to me are also his, whether such consequences be to me either joy or sorrow. So it was with Adam. He had his allotted part to perform in God's plan; and I am wholly unable to perceive how he could avoid it. When I say that Adam had his allotted part to perform in creation, I mean as the father of all his descendants, which are billions upon billions; and is not creation the foundation, and therefore, a part of the scheme of salvation? Now the first results of Adam's offence were exceedingly severe upon him, but happier results were to follow. Adam was an instrument in the hand of his owner; and his infinite owner had the unquestionable right to do as he pleased with him; and did so. Therefore, let us deal gently with our first ancestor both in thought and word.

Every person, who is familiar with the Scriptures,

knows that the word day, as used therein, frequently signifies some period of time different from twenty-four hours; therefore, when God said to Adam, "In the day thou eatest thereof, thou shalt surely die," or dying thou shalt die, it follows that it was not necessary that Adam should die within a literal day. Indeed, Peter tells us that "One day with the Lord is as a thousand years, and a thousand years as one day."—2 Peter 3 : 8. And if any one wishes, he may notice that Adam finally died within a thousand years from his creation.—Gen. 5 : 5.

From the foregoing examination, I conclude that the death penalty executed upon Adam was really temporal or natural death, and not spiritual death, as many contend. And with this conclusion we can make a ready use and application of Paul's words, "For as in Adam all die, so also in Christ shall all be made alive."—1 Cor. 15 : 22. Yes through, and in Christ will every one again receive life. Notice Paul does not say, as in Adam all died—if he did, it might give some coloring to the idea, that all of Adam's descendants died spiritually in him; but he does not; and in truth from the 11th to 27th verse, treats of, and establishes the doctrine of the resurrection of all men.

But let us now return to the great plan of God in regard to this planet, and its inhabitants, not forgetting that God loves all his creatures, and being omnipotent and omniscient, that he will not allow his purposes of love to be defeated by any one. And when you hear it said that God cannot do this and that,

don't believe one word of it. Why, when you first thought of turning to the Lord, and seeking your soul's salvation and safety, Satan told you, you could not do this and that; and hid from your eyes the great truth, that God loved you with an infinite love, and would sustain you by his *omnipotent* power, and also the great truth, that "with God all things are possible." And now the same adversary, whose power in a very great degree lies in your unbelief and fear, and it may be also in your slothfulness, in a degree, yet hates and opposes your further acquisition of true wisdom and goodness.

When we read, as I have already quoted, that Jesus was a Lamb slain from the foundation of the world, (in the mind of the Father), and foreordained before the foundation of the world; and that there was also a kingdom prepared for the righteous from the foundation of the world, and like declarations, and remember that these declarations were made four thousand years after the creation of man, we can but believe that God had a plan extending from before the creation, to the restitution of all things; or, using Paul's words, "When he (Christ), shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule, and all authority and power. For he must reign, until he hath put all enemies under his feet. The last enemy that shall be abolished is death." Yes, the angels, we are told, desire to look into this plan. And Peter says, "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace

that should come unto you ; searching what time or what manner of time the Spirit of Christ, which was in them, did point unto, when it testified beforehand the sufferings of Christ, in the glories that should follow them * * * * which things angels desire to look into." Yes, it was God's plan of salvation the prophets and angels desired to look into and comprehend. See 1 Peter 1 : 10-12. And of Jesus it was said by the prophet, "I will utter things which have been kept secret from the foundation of the world."—Matt. 13 : 16. And Paul says of the gospel, "According to the revelation of the mystery which was kept secret from the foundation of the world ; but is now made manifest," &c.—Rom. 16 : 25, 26. Yes, God kept the plan of salvation a secret to be revealed first by Jesus and his apostles. For four thousand years it was kept a secret by the Father even from the angels in heaven, and the good and just upon earth. And when the gospel was first preached, partially unfolding the full plan of salvation to the Jews, it was then kept secret for a period, that the plan of salvation embraced the Gentiles also. That glorious plan, a plan fraught with the love of an infinite God, whose nature is love, was supposed to be restricted to the descendants of Jacob.—Acts 10 ; 11 : 1-18.

But God had not only a plan of creation and salvation before he entered upon the great work of executing it, but it was truly a systematic plan, harmonious in all its parts, being in keeping with the infinite, and therefore, comprehensive mind of its Cre-

ator ; and therefore, was not subject to any unforeseen interruption, or derangement, as is an invention of a finite mind. Again, we may learn from the Scriptures, if we will, that God had, and yet has a due, or in his own sight, a proper time, for every truth in that great plan to be unfolded to his servants, or children, and through them to all who will receive them. And the unfolding of those truths produces in God's own *due time* its fruits or results ; and thus the great plan of God, including creation and salvation, continues to develop and produce its intended results in harmony with his will. I say creation as well as salvation, because God at the beginning placed many things in the process of creation, and some of them seem to us to be finished ; but others are yet in the process of completion. "In the beginning even the earth was without form and void ; and darkness was upon the face of the deep," &c.—Gen. 1 : 2. And it is now evident to an observing person, that portions of our own country have not been above water as long as others. And other changes are continually going forward, as science truly teaches us. Therefore, we need not reject the true doctrine of evolution ; but let us have it free from Satan's lies. But let none of us be numbered among them of whom it is said, "For this they willfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God," &c.—2 Peter 3 : 5. It may be that Peter understood evolution better than any scientist of the present day, as he drew directly from the fountain of all knowledge.

Now God's having a due time strongly tends to prove, or does of itself prove, that our Creator and Redeemer had a systematically arranged plan from the beginning. And we are told that, "*In due time* Christ died for the ungodly."—Rom. 5 : 6. And Christ died four thousand years after the creation; yet we are told, that he was a Lamb slain from the foundation of the world. Then looking into the future, Peter says, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in *due time*." Then there is also a due time for the saints of God to be exalted. And the following words show more: "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."—Rev. 6 : 11. And Paul says, 2 Thess. 2 : 1-3, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first; and that man of sin be revealed, the son of perdition." From which it appears, that the coming of the most joyful and glorious events have to await, in God's plan, those events which are fraught with sin, wretchedness and misery.

But here follow some words of Jesus, which are

the words of God, and which at least show, that the Jews were embraced within the scope of God's *due time* and order. Yes, and show that other people were, as the words embrace events taking place before Abraham's time. "Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how can ye escape the judgment of hell? (Gehenna.) Wherefore, behold I send unto you prophets, and wise men and scribes ; and some of them shall ye scourge in your synagogues, and persecute them from city to city ; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zachariah, son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you all these things shall come upon this race." The word *γενεα*, generation, or race, I here translate race, for although the generation of Jews then living did experience untold sufferings, yet we know, that other generations of that race have since endured very severe persecutions, and indeed extraordinary and unaccountable persecutions from the hands of their fellow men ; being first hated and persecuted by one nation, and then another, and frequently without any apparent cause. But if any one prefers to translate *γενεα* generation, then the fulfillment of the prophecy of Jesus will be, by such rendering, confined to that particular generation. But be that as it may, God had an unquestionable right to order the whole matter as he pleased, and he cannot act unjustly. Yet those words of Jesus show that God has a regularly

arranged plan, and every part of it must be fulfilled in due time and order. Please reflect upon the words, "Fill ye up then the measure of your fathers." Measure of what? Consider it in connection with the context, and free from your previous sectarian dogmas, and you can come to but one conclusion in regard to what was to be measured.

Yes, from the beginning God has had both a plan and a purpose; or speaking more in order, a purpose and a plan. For God's plan was conceived by him—for what say you? Romanist, Arminian, Calvinist, Universalist, Adventist, and Restitutionist. What say each and all of you? Be careful how you reply; for each one of you, as do we all individually, both want and need the most affectionate, the wisest, the most powerful, and the most just God, we can possibly have. And such is the God of the Scriptures, when they are correctly understood. But the gods of your various creeds, as substantially, although with some circumlocution, described therein, all differ from such a God. The Romanist says that their God has appointed and decreed, that no man can possibly be saved unless he seeks salvation through the church of Rome; and as millions upon millions do not thus seek salvation, they go down into an endless hell of misery, however sincere such persons may be in their belief. Thus his God is deficient either in love towards his creatures, such as don't believe the doctrines of the Roman church, or lacks the ability to influence and cause such individuals so to believe that they might be saved. Yes, not only

saved, but also glorified with other saints of the Most High. Many other illustrations of the Romanist's God might be given showing the marked difference between him and the true God. But they would be quite superfluous ; therefore, I refrain.

But I am now about to give especial attention to Arminianism and Calvinism, as one or the other enters largely into all the creeds of those religious denominations which are termed by their adherents Evangelical ; and ascertain whether the Calvinist and Arminian each worship the same God, or different gods. Please note this. The same God has the same, and not different attributes.

Now I think no one will deny that God must have had some purpose in view, previous to forming or devising his plan. For certainly he must have formed his plan to effect some purpose which he had previously conceived. And I think no intelligent Christian would for one moment contend, that our infinite Creator would have created all things without some design, and therefore, as an experiment, and thus simply for his amusement, without regard to the welfare and happiness of his creatures. Then we conclude that God first had a purpose ; and that, secondly, he devised his plan to accomplish his purpose. But we know from the Scriptures, and some of us also from blessed experience, that "God is love ;" therefore, all his purposes originate in, and spring from love. Indeed, all his purposes are the spontaneous fruit of love to all his creatures, being his own immediate productions. Then let us hold firmly these great and important truths :—

1st. That God is love.

2nd. That God is infinite in all his attributes, love, wisdom, power, mercy, justice, &c.

3rd. That in creation, God first conceived a purpose, and secondly devised a plan to effect that purpose.

4th. That God being essentially love, his purposes spring from love itself, as his, and its own spontaneous production, flourish and grow in love, and, in fact, will neither grow or flourish in any other soil ; therefore his purposes are being fulfilled in love to all his creatures ; and if He makes any distinction, that distinction is in favor of man, who was made in the image of God.

5th. That God being infinite in all his attributes, not one of his purposes can, in any degree, fail.

6th. That God's purpose, in the beginning, embraced not only the creation of man, but also his salvation, extending from before the creation, to the restitution of all things, when Christ having put down all rule, and all authority and power, shall deliver up the kingdom to God, the Father.—Matt. 29 : 18 ; Acts 3 : 21 ; 1 Cor. 15 : 22-28 ; Eph. 1 : 5, 9, 11, 14, 20, 22 ; Gal. 4 : 3-5 ; Eph. 2 : 6-10 ; Eph. 3 : 1-5, 9-12 ; John 17 : 20-24.

7th. That God being omniscient, knowing alike the past, present and future, knew from the beginning precisely how his plan would work in every particular, and also what it would accomplish ; and as God is also omnipotent, his plan cannot, in the least degree, fail to accomplish his purpose.

8th. The Scriptures teach us, that from the beginning God had both a purpose and a plan ; but nowhere teach us that God has modified either the one, or the other ; and as God is both omniscient and omnipotent, no other being could do so, either by surprise, or in any other

manner. Acts 15 : 18 ; Heb. 4 : 3 ; Rev. 13 : 8 ; Matt. 25 : 34 ; Eph. 1 : 4 ; 1 Peter 1 : 20.

9th. It therefore follows, that neither Satan, or Adam, or Eve, or the trio, ever modified or deranged the plan of our Creator and Saviour in the least degree ; for if it were so, then God's omniscience or omnipotence would be disproved.

On one occasion, when his disciples James and John said to Jesus, "Wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" we read,—“But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of,”—Luke 9 : 54, 55. Now these two were of the twelve apostles chosen by our Lord, and were also two of the three most honored by him, as any one familiar with the life of our Saviour, must remember that it was Peter, James and John whom Jesus selected from the twelve to accompany him on many important occasions ; so that it would seem they were fully equal to, if not superior to the nine. These three, but a short time before, had been present at his transfiguration, and were “eye witnesses of his glory,” and in common with the twelve, had been listening to his instructions to love one's enemies, and to return good for evil, blessing for cursing, etc. Yet they possessed not, at that time, the spirit of Christ, which was the spirit of the Father, and which is love. But after the resurrection of Christ, and the reception of his nature, they were animated by his spirit, and then this same John realized, and was able to tell us, that “God is love,” as were the other

apostles. And all of them were then filled with love, wisdom and power; and no one of them had any disposition to call fire from any quarter, to destroy those who offended them, either to punish their enemies, or to promote the cause of the Redeemer. But abounding in love to all men, they were filled with the light of Christ, and their teachings were not "sounding brass, or tinkling cymbal," 1 Cor. 13: 1; but they "preached the gospel with the Holy Spirit sent down from heaven," 1 Peter 1: 12. And Paul says of himself and the other apostles, "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat," etc.; and we hear that same John saying, "He that abideth in love, abideth in God, and God abideth in him," 1 John 4: 16. It was this apostle who recorded the new commandment of Jesus, "That we should love one another, even as he loved us." And now let us hear what is the effect upon a person, of both obeying, and also of disobeying that commandment, as declared by this same apostle,—“He that loveth his brother, abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother, is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes,” 1 John 2: 10, 11. From the above we plainly see the effect of both love, and the want of love, upon the understanding. And every one will admit, that the apostles being endowed with the Holy Spirit, and having learned from the very lips of our Saviour, were workmen unsurpassed in the vineyard

of our Lord. And what was their course with an heretical, or erring brother? They exhorted him, rebuked him, prayed for him, told him privately his fault, and if he refused then to reform, then, told him before two or three brethren as witnesses; and if he yet refused to listen and reform, then reported him to the church, and if he refused to listen to the church, then they no longer regarded him as a Christian, 1 John 5 : 16; 1 Tim. 5 : 1-20; 2 Tim. 4 : 2; Heb. 3 : 13; 1 Pet. 5 : 11; Matt. 18 : 15-18. But in no case do we find them persecuting one another for opinion's sake.

Allow me to ask you if your confidence in either of the apostles as a religious teacher, would not be greatly impaired, if you found it recorded in the Testament, that he either whipped, fined, imprisoned, or put to death any believer in Christ and his teachings, and who evidently loved his fellow men, because he held some religious views different from his own? I think your heart and mind both reply, yes. But we find no such record of those men. Yet we do find such a record of some of the early prominent Protestant reformers and their followers. And why should not that record also impair our confidence in their teachings; especially, when any person of that character eliminates, as he thinks, from the sacred Scriptures some religious principle, dogma, or creed? For we may safely write it down in our minds and hearts as an established truth, that where a religious teacher pursues a different course from that of Jesus and the apostles, in propagating the gospel, when

that difference includes persecution, that such a teacher is deficient in love; and if he is deficient in love, then he is deficient in truth. For when love does not fill any and every portion of the heart, hatred occupies what would otherwise be the vacuum. You can see that such a vacuum must be filled with something either good or evil. And where there is hatred in the heart, in that heart are also lies; so that when a person attempts to draw from such a heart a religious truth, or deduction, it may be a lie, when he thinks it is a truth; for where hatred is, there also is the father of lies, the devil, and being in such a heart to a greater or less degree, he thus from thence issues lies, and skillfully manages, through the instrumentality of such religious teacher, to sugar-coat those lies with the truth, and make them quite palatable to unstable believers, especially so, to those who love the world and worldly pleasures. We know that by the decree of the Father, in Jesus all fulness dwells—fulness of what?—love, purity, truth, mercy, etc. And as the apostle teaches us, if Jesus is in us then those graces are in us, as they are in him, as he brings them along in him when he enters a man; and therefore, while he stays in a man, those graces are there, and when he leaves, those graces go along with him. And Jesus is the light of life, and light is truth. Did Paul have the love of God in him when he was persecuting the Christian church? No. Did he have light in him? Certainly not. Before his conversion he was persecuting for opinion's sake. Did Paul persecute any one for opinion's sake after

his conversion? You reply, no. Why not? Because he then had love, light and understanding in him.

I here introduce the apostles' creed, which embraces the fundamental principles of the Christian religion.

APOSTLES' CREED.

"I believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, his only son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, was crucified, dead and buried. He descended into Hell (Hades). The third day he rose from the dead. He ascended into heaven, and sitteth on the right hand of God, from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body, and life everlasting."

And now allow me to ask, if there is not embraced within it, all that the teachings of Jesus require us to believe, as found in the four Gospels, in order to be saved? Here are the fundamental principles of the gospel, which if a man believes and obeys, he will please God and be saved. Yet how many who have held firmly these principles of truth, have been persecuted by professed teachers of righteousness, even since the days of Martin Luther; and that by those who called themselves reformers. Think you that such believers would have been thus treated by the apostles of our Lord? We readily re-

ply, No, they would not. If believers embraced error, or erroneous doctrines, they instructed, exhorted, and if necessary, rebuked them, but never persecuted, and in the apostles we yet have confidence; and thus have also confidence in their teachings. But how can we have confidence in men of an opposite character, or in the religious creeds formulated by such men? Poison worse than that of asps is under such teachers' tongues, and flows from their pens—and thus it is found in various religious creeds; a little in this creed, more in another, and a great deal in the next. And Satan rejoices over it, and says, as with pleasure he views this lie in one creed, and that lie in another,—“That was time well spent when I assisted in preparing that creed.” Why, by just one lie, I have hid the real love of God from tens of thousands of Christians, and they see through a glass more darkly, than that man Paul ever conceived of—But if the fellow who drafted that, had only obeyed the new commandment of the Nazarene, I never could have used him.” “Yes,” he says, “and by that other lie how I have succeeded in separating christians into different sects, and making them hate one another”—so muses Satan, and rejoices.

Christians, why don't you seek, earnestly seek, the truth as it is in Christ? And if you lack a proper love for the truth, ask God to bestow it upon you, that you may toil for it more persistently, than worldlings toil for earthly treasure.

Since our heavenly Father delivered believers from

the absolute tyranny of the Roman church, many religious creeds have been promulgated; but the authors of some of them in their lives did not manifest the spirit of Christ by their works of love towards their fellow men, as did the first preachers of the gospel; therefore, we should carefully scrutinize their teachings.

A religious writer, whom I respect, speaking of Calvinism and Arminianism, says,—“The Christian church is about equally divided upon the question of Election vs. Free Grace, or Calvinism, vs. Arminianism, —a smaller number proportionally believing in Universalism, or the final eternal salvation of all mankind. Doubtless, all familiar with Scripture know, that each of these positions is supported by much Scripture, and yet, can they all be true? * * * * Calvinism virtually says,—God is all wise; He knew the end from the beginning. He had a plan which was to save a few, not from any merit in them, but of his sovereign choice he selected these to eternal life—all others to eternal death. He could as easily save all men, but He does not want to; He is able, but unwilling to save any but a few.

“Arminianism virtually says God loves all his creatures; his tender mercies are over all his works. He is trying his utmost to save them all, but is not able. Only the very few, the ‘little flock.’ Sin slipped past him, entered the world at the outset, and has gained such a foothold, that only by the aid of his children can it be overcome, even in ages. As before suggested, each of these, although appar-

ently, antipodes, have some scriptural basis, and we believe, when properly arranged, are in harmony with each other."

Let us analyze the foregoing quotation. The author says, of Calvinism, Arminianism and Universalism, "Doubtless all familiar with Scripture know that each of these positions are supported by much Scripture." Scripture is the word of God; and God's word is truth.—John 17:17. And does God's truth support a lie? For there is certainly false doctrine in one of these creeds, as they directly contradict one another; and in religion, or in spiritual things, false doctrine is a lie. And God's word does not support a lie in any degree.

Again he says: "As before suggested, each of these, (creeds), although apparently antipodes, have some scriptural basis," &c.

Now if there is any force in words, Calvinism is not only apparently antipodes to Arminianism, but positively so, taking the author's definition. Taking the author's own language, "Calvinism says—God could as easily save all men, but he does not want to; he is able, but unwilling to save but a few. Arminianism says God is trying his utmost to save them all, but is not able; only the very few." One says in direct words, that God is able, and the other says, that He is not able. One says, that God is *unwilling* to save the greater portion of mankind; and the other says, that he is trying *his utmost* to do so. And yet the author says that both have some scriptural basis.

There is a great deal of loose religious teaching,

of which the above is quite a fair specimen. Yet, in proportion to the size of it, I think there is much religious truth in the work from which the foregoing quotation is taken. And to do the author justice, I will say, that his mistake arose from his desire to deal gently with the subject, lest he might offend, and thus injure the cause he was endeavoring to promote. Yet I must add, that I think there was a little cowardice lurking about which caused him to unwittingly apologize for a lie.

In fact there is a hidden falsehood in both of the creeds; as one denies the love of God; and the other denies his ability to accomplish what his infinite love moves him to do.

Let us turn to the Scriptures, and hear what God says about his ability to perform his own will. "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure."—Isa. 6: 9, 10. See also 53: 10. "And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou."—Dan. 4: 35. Notice the words, "he doeth according to his will in the army of heaven and among the inhabitants of the earth." And also the words in the first quotation; "My counsel shall stand." And then God adds, "I will do *all* my

pleasure." God don't say that he will only perform a part of his pleasure, and leave the rest undone. And is not God's pleasure his will? And again, why does he teach us to ask, or pray, that his will may be done on earth, if it cannot be performed? Are we not taught to say, "Thy kingdom come, and thy will be done on earth," &c.? And Paul says of God, that he "worketh all things after the counsel of his own will."—Eph. 1 : 11. And then speaking of the return of the Lord Jesus Christ, the same apostle says of him, "Who shall change the body of our humiliation that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue *all things* unto himself."—Phil. 3 : 21. Please observe the language—able even to subdue all things—nothing excepted. And then the word "even" is used, making it more sure. And we must remember, that now Jesus has all power both in heaven and on earth. So it is he who died for us, that is now subduing all things unto himself, the Father having delegated his own power to the Son for that purpose.—Matt. 28 : 18. Again, an angel with a message from heaven says, "For with God nothing shall be impossible."—Luke 1 : 37. and upon two occasions did Jesus declare that with God "all things are possible."—Matt. 19 : 26, and Mark 14 : 36. But Paul tells us that without faith in God it is impossible to please him.—Heb. 11 : 6. And no man can have that faith, if he questions any of God's attributes; for if he doubts or questions God's infinite love, then in many cases he will doubt

God's will to do. And if he questions God's omnipotence, or omniscience, then he will doubt His ability to perform His own will.

Let us for a moment consider the circumstances when Jesus uttered the words, "With God all things are possible." He had just said to his disciples, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." The effect of these words was such, that we read, "When his disciples heard it they were *exceedingly* amazed, saying, Who then can be saved?" And we are told that Jesus then looked upon them; that is, he considered their condition, as he well knew the effect of his words upon them, and evidently saw that they absolutely needed a declaration of truth, which he alone could utter, to strengthen and establish their faith in the Father and in himself, and the hope of their own salvation, which had just received so heavy a shock from his previous declaration. Therefore, he plainly and directly said unto them, "With man this is impossible; but with God all things are possible." And this declaration, by our blessed Redeemer, who came forth from God, and uttered the words of God, the Father, has doubtless strengthened and confirmed the faith of thousands of believers, when beset by the adversary, and when apparently insurmountable barriers obstructed their path. Such has been their effect upon me; and I humbly thank God that his Holy Son did utter them, and that the record of them has been preserved; and furthermore, that our Saviour confirmed them,

when in the garden of Gethsemane, he prayed that the dreadful cup might be taken from him.—Mark 14 : 36.

Brother, it was this faith in God's ability to perform all that he had promised, which sustained Abraham when commanded to offer up Isaac,—“By faith Abraham, being tried, offered up Isaac; yea, he that had gladly received the promises, was offering up his only begotten son; even he to whom it was said, ‘In Isaac shall thy seed be called,’ Heb. 11 : 17, 18. Many creed makers and others have descanted extensively upon the faith of Abraham; but if they had really possessed it, think you that they would ever have written, or adopted the creeds they have?

WHO HAS LIGHT, AND WHO HAS IT NOT.

Now allow me to ask which of the two it is, the man who has the nature of God in him, which is love, and thus loves his brother, manifesting that love by his treatment of his brother according to the teachings and practice of the apostles, or the man, who, pursuing the opposite course, shows that the love of God is not in him, that is really qualified to teach others the way of salvation, and then to prepare a religious creed for the instruction and guidance of the followers of Jesus? Which of the two is it that keeps the new commandment of the Lord Jesus, the former or the latter? Does either have an evil eye? If so, which is it? Is it the one who loves his brother, or is it the other party? Please answer these questions before you read further. Now what

says Jesus?—"When thine eye is single, thy whole body is full of light; but when it is evil, thy whole body is full of darkness—look therefore, whether the light that is in thee be not darkness," Luke 11 ; 34, 35. And John says,—“He that saith he is in the light and hateth his brother, is in the darkness even nutil now. He that loveth his brother, abideth in the light, and there is no occasion of stumbling in him,” 1 John 2 : 10, 11. Now can any one compose anything more direct and pointed than the latter quotation, for the purpose of saying, that if any man has not the love of God in him, (which causes him always to love his brother), he does not have light from God, but abides in darkness? Notice that the apostle says, such a man has *always* been in darkness.

Yet we know that for many years after the commencement of the reformation, many of the Protestant sects and individuals persecuted one another for opinion's sake, and prominent in such persecutions were the leaders of the sects,—Yes, founders of them, creed-makers, etc. If such people possessed the loving spirit of the apostles, they had a very different method of manifesting it. But we know such persons could not possess the apostolic spirit, nor be possessed by it—and not having the spirit of love, manifesting itself by its own works and fruits, they were destitute of gospel illumination. Such persons saw only the letter of the gospel, and that they did not understand correctly, but never received its spirit. Like those whom John describes, they said they were in the light, but hating their brother, they

always continued in darkness, and never received the illumination of the Holy Spirit. And as the Huguenots were persecuted and driven from France by the Romanists, so were the Puritans driven from England by Protestants; and it is sad to relate, that the latter, after they reached the shores of New England, manifested too much of the same spirit toward other believers. Now I have already shown from the Scriptures, that believers possessing such a spirit, are in darkness, and not in the light, and that the light of heaven is not in them. Then why should we so respect the creeds and dogmas of such men, or of their generation? Such men may have had a zeal, but it was not according to knowledge; and it follows, that if they did not possess knowledge enough to properly direct their own zeal, they certainly did not possess enough knowledge to teach us—that is, if we really have the love of God in us—neither did they, even if we are destitute of that love; for even then, they would lead us into the ditch. Saul of Tarsus once had the same kind of zeal, and so did James and John, and at that time they had not the light. Again, we know that the slave trade, selling prisoners of war into slavery, and slavery itself were all in vogue, in Protestant countries, with all their horrors and abominations for many years, so dim was the light of the gospel, and the love of God so small in the church. But that light in Wilberforce and others, at a later day, expelled those abominations. I have a disinclination to mention these facts, but my subject requires me to do so, that I

may aid in liberating believers from the thralldom of their creeds; or rather, the errors and falsehoods of those creeds, that they may receive the truth as it is in Christ. Please remember that the church is not yet out of the wilderness—and many believers are as much bound spiritually by Satan through the instrumentality of creeds, as was that “daughter of Abraham” bound physically, mentioned in Luke 13 : 16, whom the Lord loosed from her infirmity. She was very much “bowed down,” and so are they,—or so are you, if you are holding fast to a creed that is quite false in some particulars, even if there is some truth in it.

Now coming directly to the point—why should Christians of the present day cling to, and thus be bound by creeds devised two or three hundred years ago, or more, by those who had less light than themselves, and thus in a greater or less degree, be bound by errors therein, and thus shut out, and deprive themselves of a very large proportion of the light, truth, of the gospel of Jesus, and the nature of God? Jesus says,—“The truth shall make you free.” Then it is the truth we need—and as the truth sets us free, then error, being exactly of an opposite nature, binds us. Therefore, if your creed is erroneous, you are bound; and it is your absolute duty to free yourself from all error, or false doctrine that you may receive the truth as it is in Christ, that the Son may make you free indeed, John 8 : 14.

But the Son will not set us free while we cling to, and press to our bosom some falsehood, or false prin-

ciple, which shuts out of our souls, or understanding, one, or many true principles; for one truth begets another in the human mind; so no one can tell, (but God), how many truths a person robs himself of, when he fails to acquire one.

Satan got up a religious creed for Eve, and Adam being persuaded by her to adopt it, we are now reaping its fruits; and we have no reason to think that he has ever abandoned the business of creed-making. If a protestant doubts it, I would call his attention to that of the Roman church, and ask him to consider it—but he may not only consider that with profit, but many others. As the church of Christ, however weak or strong she may be, if she but lives, is the moral and spiritual light of the world; and as Satan loves darkness and hates the light, he studiously seeks to infuse his poison into her; and lies are his poison.

I truly esteem and respect the reformers, and thank God that he called them to lead the church out of the wilderness, or rather, to commence the great work. And those men had their part of the work to perform, and we also have ours; and may we be as faithful, and if possible, more so than they. They emerged from great spiritual darkness loaded down and encumbered with all the false teachings of their day; while we have been born and reared under a different influence.

Experienced Christians are conscious of some facts or truths, which the inexperienced are not conscious of; and among them is the fact, that Satan by his remarkable craftiness and skill, often succeeds in

using a Christian to accomplish his own purposes; and that, of course, when the Christian is totally unconscious of it. And he not only uses them, but their works also. On one occasion he attempted to use Peter against our Lord, when Jesus commenced showing his disciples, that he must suffer many things, &c.—Mark 8 : 31–33. And we know that he is the great deceiver, so much so, that we are told, if it were possible, he would deceive the very elect. I do not say that he can use a perfect Christian; but allow me to ask if the adversary won't especially use every thing in you that belongs to him? And every thing in man, that is unlike God, is Satan's, and he will use it to accomplish his own purpose. And it was thus that in Peter's day he made the unstable and the unlearned use some portions of Paul's writings as weapons against themselves.—2 Peter 3 : 16. Satan used those parties, and they used Paul's words. And among other things Satan uses our ignorance of God's character, and our ignorance of the gospel; that is, our ignorance of the real meaning of the written word, in his warfare against the church. Also our lack of faith, our fear of man, our love for the pleasures, and even for the comforts of this life, and every thing about us of like nature, including even our love for a wife, or child, sister, brother, &c., when we let him. Yes, he uses every thing, and every body within his reach, to especially hide the love of God from our view. And in this last effort, speaking with all due respect, it seems to me that he has used a great many religious teachers, by making

them talk to the people in such a manner, that they cause the latter to feel, that they are more condemned by Christ's coming into the world, than saved ; or in other words, that Christ's coming wrought their condemnation, more than their salvation. I will here ask my readers if they have not felt this? And among other lies which Satan gets men to tell for him, is that he really don't exist—that he has no individuality or identity, and that our evil passions, or inclinations constitute “all the devil there is.” That shows generalship on his part; as a good general prefers to have the enemy wholly ignorant of his presence, and even his existence. You may think that I talk considerably about Satan—so did Jesus and his apostles ; and the former talked directly to him, and also to his subordinates as individuals.

And as the adversary is now using so many persons, called preachers of the gospel, to teach that there is no such a being as a personal devil, and that what is called Satan and devils in the Scriptures, and unclean spirits, have not now, and never had any real identity, individuality or intellect, but are only the evil passions of a man, or the evil in a man, I think I ought to dwell upon this point a moment, or at least, long enough to call attention to some Scripture which is totally subversive of any such theory.

First, I would remark that the words devils and unclean spirits are evidently synonymous terms in the four gospels, as one may readily perceive by reference to Mark 5 : 1-19. Turning to Luke 4 : 13, we find that Jesus, and some animate and intellec-

tual creature, called the devil, conversed together, and quoted Scripture to sustain and also to overthrow positions, as would an Orthodox and Unitarian minister, for instance, or any other two men. And in Mark 5 : 1-19, we find Jesus conversing, as it would appear, at first view, with the man himself, who was possessed with so many devils; but upon closer examination, we perceive that his conversation was with the evil spirits in the man, instead of the man himself; and that the vocal organs of the man were their mouth-piece, as the following colloquy shows: "What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not. (For he had said unto him, come out of the man, thou unclean spirit). And he asked him What is thy name? And he answered, saying, My name is Legion; for we are many." And in verse 12 it says, "And all the devils besought him," &c. And in Luke 4 : 41, we read, "And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God." And Jesus always spoke of Satan as an intelligent living being. For instance, he said to Peter, on one occasion, "Simon, Simon, behold, Satan hath desired to have you, [Gr., hath obtained you by asking,] that he may sift you as wheat. But I have prayed for thee, that thy faith fail not."—Luke 22 : 31. And just before his crucifixion, we hear him saying of Satan, "Now shall the prince of this world be cast out."—John 12 : 31. And again, "Hereafter I will not talk much with you; for the prince of this world cometh, and hath

nothing in me.”—14 : 30. And again, “The prince of this world is judged.”—16 : 11. And in Luke 13 : 16, Jesus says Satan had bound, for eighteen years, the woman he healed. But I will not multiply authorities on this point; yet that those who deny the existence of Satan as an identical intelligent being, may take heed, lest they fall into his hands, and thus learn in the *fool’s school*, of his real identical existence, I refer them to 1 Cor. 5 : 5, and 1 Tim. 1 : 20, where Paul says, that he had delivered certain persons over to Satan for certain purposes.

Having digressed somewhat, we will now return to our subject, and proceed to show what real Election is; for true election is not in conflict with any of God’s attributes while false election is, and please remember that election is a means, and not an end.

But while we examine this very important question, how much creed are you going to take along with you? If you wish, I am quite willing you should take all of the apostles’ creed, if you will not, in your mind, usurp the place of Jesus, and pass judgment upon any class of individuals, when you come to the words “He shall come to judge the quick and the dead.” From a proper regard for the feelings of believers in the Calvinistic theory of election, I shall here simply assert, that it virtually denies the infinite love of our Heavenly Father, and very ingeniously hides that love from the view of believers. But at the proper place, I will give it further attention. But it will require the unprejudiced and careful consideration of considerable Scripture.

But while we consider this part of God's plan, let every one be careful that he don't so magnify, in his own mind, this one part, as to depreciate other parts. And all the while, please hold fast to the idea, that God's election is made simply to carry out his plan, and as an instrument in his hands for so doing, and that his plan was devised to accomplish his great and beneficent purpose. To the Scriptures already given respecting Christ is added the following: 1 Peter 1 : 18-20,—“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these times for you;” 1 Peter 2 : 6,—“Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded;” Heb. 5 : 4-10,—“And no man taketh this honor unto himself, but he that is called of God, as was Aaron, Called of God a high priest after the order of Melchizedek.”

The foregoing quotations relate to Christ, showing his election by the Father, before the creation of man, as the author of our salvation. The following relate to Abraham, Isaac, and Jacob, and Jacob's descendants,—“And Joshua said unto all the people, Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, even

Terah, the father of Abraham, and the father of Nachor; and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac; and I gave unto Isaac Jacob and Esau," Josh. 24 : 2-4,—see Deut. 26 : 5. "Now the Lord said to Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee; and I will make thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the nations of the earth be blessed," Gen. 12 : 1-3. "And God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations," Gen. 17 : 3, 4; and in verse 7—"I will establish my covenant between me and thee, and thy seed after thee." In verse 19,—“And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And after this the Lord said to Rebekah, two nations are in thy womb, and two manner of people will be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger,” Gen. 25 : 23. “And not only this, but when Rebecca had conceived by one, even by our father Isaac, (for the children being not yet born, neither having done

any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth), it was said unto her, The elder shall serve the younger," Rom. 9 : 10-12. And then, in due course of time, we hear God saying to Jacob,—"And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee, and in thy seed, shall all the families of the earth be blessed," Gen. 28 : 14.

And after God had brought the people of Israel out of Egypt, Moses in addressing them, says,—“For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth,” Deut. 7 : 6; see Isaiah 42 : 21-24: Lev. 24 : 26.

But if one has yet any doubt in regard to the question of God's having elected Israel, the following words, uttered only about 787 years before Christ, settle the whole matter,—“You only have I known of all the families of the earth; therefore, I will punish you for all your iniquities,” Amos 3 : 2.

Now the foregoing quotations are so clear, positive, direct and explicit, respecting, first, the election of Jesus, as the Saviour of the world; and secondly, the election of Abraham, Isaac and Jacob, and also the descendants of the latter, that any comments to elucidate that point, would seem to be utterly superfluous. But in regard to Jesus, please remember that he was elected, by the Father, as our High

Priest and Saviour before the creation or foundation of the world; and also that Abraham was elected and chosen from a family of idolators, Josh. 24 : 2. From which, and also from the words of Paul, Rom. 4 : 3-5, we may infer, that Abram was, when God first called him, also an idolator; but "Abraham believed God, and it was counted unto him for righteousness,"—and I especially request you to notice the promise in the 3d verse,—“And in thee shall all the families of the earth be blessed,” in which we all have so deep an interest, whether we do, or do not know it at present; Jesus being a descendant of Abraham, according to the flesh.

And the election of the Son of God as our Redeemer, and that of Abraham, and also of Israel as God's peculiar and chosen people are so clearly established by the foregoing Scripture, that when I consider the circumstances, situation and condition of Abraham, when called of God, I cannot here refrain from adding the words of Paul,—“For the gifts and calling of God are without repentance,” Rom. 11 : 29.—For I find nothing in the Scriptures showing that Abraham, when called, was any better than the rest of his father's family; so that no one can say that Abraham was elected because he had repented of his sins, or because he was any better than other members of his father's idolatrous family. Again, we should consider the man and his own experience who uttered the words,—for the gifts and calling of God are without repentance.

We know that Saul of Tarsus was a violent and

cruel persecutor of the church of Christ; and we have reason to believe, that he had often heard the gospel preached in all its purity and power at Jerusalem, being a pupil of Gamaliel, and also taking a prominent part in the murder of Stephen. Yet Jesus called him in the midst of his wickedness; and the following words to Ananias, testify to his election,—“But the Lord said unto him, Go thy way: for he is a chosen vessel, (Gr., vessel of election), unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how many things he must suffer for my name’s sake,” Acts 9 : 15, 16.

God chose Paul for a certain purpose, or rather to effect a certain part of His purpose, which he had conceived before the foundation of the world, as he chose Abraham, Isaac, Jacob, and all Israel in like manner—and thus, as says James,—“Known unto God are all his works, from the beginning of time,” and we will do well to keep it in mind.

And here I will observe, that God, as we have reason to believe, did not choose the Israelites from partiality to that nation, nor because they were better than others, Deut. 9 : 4, 5, and would always keep his commandments. For knowing all things, he knew they would not. Therefore, it would seem that God might have chosen some other nation; but he chose to honor Abraham and his descendants, not principally for their sakes, to make them a happy and powerful people, but to be subservient to his own comprehensive designs respecting the whole human

family. And a person entertains a very restricted and erroneous view of this select nation, and of the dealings of God with it, who does not regard it as a beacon-light raised up and preserved as conclusive evidence of the existence of God, and of the truth of God's revelation to us. Therefore, when Frederick the Great requested his chaplain to give him, in as few words as possible, the groundwork of his religious belief, he very properly and simply replied, Israel.

But in this election of Israel there was no reprobation of other nations; on the contrary, Israel was elected as the medium of light and salvation for all other nations, as Jesus well knew when he said to the Samaritan woman, "Salvation is from the Jews." And when a Christian has a proper view of this people, and the beneficent and truly glorious purpose for which God raised them up, and the revolutions, changes, the long period of time, persecutions, rise, fall and disappearance of other more populous and powerful nations, through which God has preserved the Jews as a separate people, he is greatly surprised that the Christian church feels and manifests so little interest in the future well-being of that people, who are now blinded and broken off for our salvation. Instead of feeling and manifesting this interest, the church treats Israel as a cast-off shoe, which having served its purpose, is thrown aside. And here, allow me to say to the ministry, in true brotherly kindness, that this, in a very great degree, arises from your system of preaching, the main drift and

purport of which is how to keep out of hell, and to get into heaven—which is very necessary, as I readily admit. But to attain to that desideratum, we must first reach the point where we seek another's good, and not so much our own. "Love seeketh not her own."—1 Cor. 13 : 5. "Let no man seek his own, but each his neighbor's good."—1 Cor. 10 : 24, (Rev. Ed.); and then we will be in a heavenly condition, and thus be like Jesus and the angels in heaven; and thus be fitted for the society of heaven, where all is love.

Here allow me to call attention to the very great difference between the translations of the last quotation, in the old, and the revised edition. As in the old, it reads, "Let no man seek his own, but every man another's wealth;" while in the latter, it reads, "Let no man seek his own, but each his neighbor's good." And which is most in harmony with the spirit of the gospel of Christ, as expounded by him and his apostles—the latter, or the former translation? And from the time of King James' translation until now, with which translation has the practice of the church most harmonized? Brethren, in the revised translation of that sentence, I perceive a bright indication that the church is yet marching out of the wilderness; as in the translation of that sentence, the last translators certainly had more light than the first respecting the great principle taught therein. And was not that light in their hearts, more than in any superior intellectual attainments above those of their predecessors? And notice, the

church must have the light in order to advance ; for if one “ Walks in darkness, he knows not whither he goeth.” And if the blind lead the blind, both shall fall into the ditch. And now, in candor let me ask, if many believers have not been very badly ditched since King James’ day, by seeking another’s wealth, instead of his good? See also the improved translation of Luke 16 : 9. But we may speak of this hereafter. We must return to Israel for a while.

If one wishes further authorities to establish the election of Israel, he may turn to Ezek. 20 : 5 ; Deut. 4 : 37 ; 7 : 6 ; 10 : 15 ; 1 Kings 3 : 8 ; 1 Chron. 16 : 13 ; Psa. 105 : 6 ; 33 : 12 ; 105 : 43 ; 106 : 5 ; 135 : 4 ; Isa. 41 : 8, 9 ; 43 : 20 ; 44 : 1, 2 ; 45 : 4. And many other referenees might be given ; but they would be superfluous. In truth, God was their king, and they were his people or kingdom. And he was their God, and therefore they were styled his church. And as God begat, or especially brought the nation into existence, he is termed their Father, and they are called his family and children, &c.

And upon the question of election, as it signifies to select, choose, or to set apart for a certain purpose, we might refer to Moses, David, Cyrus, John the Baptist, and others ; but we will pass over all such instances, and come at once to Jesus’ selection of the twelve apostles.

And we have a most positive case of election established by Christ’s own acts and words. And as the Father elected Israel for a certain purpose, so did the Son elect the twelve. Jesus well knew the

twelve, and where they were, before he called them. Think you that he came upon them by chance, as he passed along—Matthew sitting at the receipt of custom; James and John in a ship with Zebedee their father; and Peter and Andrew fishing? and Nathaniel, to whom Jesus said, in reply to the question, “Whence knowest thou me?”—“Before that Philip called thee, when thou wast under the fig-tree, I saw thee.” Certainly, the case of Nathaniel alone is a negative reply to the question. See John 1:48. But observe the words of Jesus to the twelve. “Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide.”—John 15:16. Again verse 19, “I chose you out of the world.” If a person won’t believe that this was an election, I am totally at a loss to know what language would cause him to believe. And if he is a Christian he dare not question either the intelligence, or the veracity of the speaker.

Yes, my Calvinistic friend, here you certainly have election of the most positive character and nature; but I thank God, that I am able to truthfully say, that it is neither yours, nor John Calvin’s kind of election,—and that, for the very plain and simple reason, that no one was reprobated in it, or by it; either approximately, or remotely. What does Jesus say he chose them for? Was it that any one of God’s creatures, especially those made in his own image, shall be eternally damned? Far from it, —says he,—“I chose you, and appointed you, that

you should go and bear fruit, and that your fruit shall abide, or remain."

Above I have just used the word damned, and I have used it, because it is used by Calvinists and others; but I have never been able to discover the the corresponding word in the New Testament, in the original tongue. I find the word *κρίνω*, to judge, and *κατακρίνω*, to condemn, with their variations as verbs, in the original; but no word signifying damn or damned, or any noun signifying damnation. Yet I will admit that they may be very proper terms to accompany Calvinistic reprobation, as they all seem to be of the same nature and character, and unquestionably, all primarily originated with the same individual.

And I will here remark, that I am unable to find either the word damn, damned, damnation, or damnable in the revised edition of the New Testament, which is another indication, that the church is yet marching forth out of the wilderness into the clear light of the gospel.

Some time after choosing the twelve, the Lord chose seventy others, and sent them forth, Luke 10 : 1. Neither did that election reprobate any other person, any more than did the previous election of the twelve reprobate the seventy. And these seventy were directed by our Lord to say to the people, that the kingdom of God had come nigh unto them. But the preaching of the gospel, and thus opening that kingdom to man, was reserved for the twelve until the day of Pentecost, and subsequent

to the crucifixion, resurrection, and ascension of the Lord Jesus, when Peter stood forth with the other apostles, and by the power of the Holy Spirit, preached salvation to the Jews. Please notice, that, according to the apostles' views at that time, and for some subsequent time, Jesus had died, risen and ascended into the heavens, to save and exalt to glory Israelites alone. In the minds of the apostles the Hebrews only were the elect, and continued to be so until God's revelation of the truth on that point at Joppa, and the descent of the Holy Spirit upon Cornelius and his friends soon after, convinced Peter that the middle wall of partition between Jew and Gentile had been removed. Up to this time the disciples were stringent reprobationists (in one sense), holding that the Hebrews only were the elect, and all the Gentiles reprobates; and without doubt actually believing that Christ had suffered, died and risen from the dead, solely for Israel's salvation, although Jesus had said to them, "Go ye into all the world and preach the gospel to the whole creation," Mark 16 : 15; Acts 10 : 11. Yet it seems that by reason of the influence and prejudice of early education, yet in harmony with God's own plan and *due time*, the apostles actually withheld the gospel, fraught with eternal life, from all other nations, save their own. And so strong was the theory of a certain kind of reprobation in the Christian church that we read,—“And when Peter was come up to Jerusalem, they that were of the circumcision contended with him saying, Thou wentest in to men uncircum-

cised, and didst eat with them," Acts 11 : 2, 3. In short, his quasi Calvinistic brethren accused him of the most dreadful kind of heresy, because he had unlocked, or pretended to unlock, as they thought, the kingdom of heaven to those reprobated Gentiles. But it would seem that Peter had anticipated this, and was quite ready for trial, having six brethren with him, who were present when Cornelius and his friends were gloriously converted to Christ, and baptized with the Holy Spirit. And thus at the closing of his defense, we hear him summing up in these words,—“And as I began to speak, the Holy Ghost fell on them, even as on us at the beginning. And I remembered the word of the Lord, how that he said, John indeed baptized with water ; but ye shall be baptized with the Holy Ghost. If then God gave unto them the like gift, as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I should withstand God ?” Acts 11 : 16–18. And then, we are told, that as soon as the church heard Peter’s defence, they held their peace, and glorified God, saying,—“Then to the Gentiles also, hath God granted repentance unto life,”—that is, unto the reprobated. And at that moment reprobation spread its dark wings and fled away to the realms from which it came, but to return again in a different dress. But election, true election, remained, as will evidently appear from the following quotations from the teachings of the apostles after the event just described,—“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with

every spiritual blessing in the heavenly places in Christ; even as he chose us in him before the foundation of the world, that we should be holy, and without blemish before him in love; having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure, to the praise of the glory of his grace, which he freely bestowed upon us in the Beloved," Eph. 1:3-6. "But ye are an elect race, a royal priesthood, a holy nation, a people of God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light," 1 Peter 2:9. And in chapter 1, verse 2, Peter addresses Christians as the "Elect according to the foreknowledge of God the Father," etc., and Paul says,—“For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren; and whom he foreordained, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. And we know that to them who love God all things work together for good, even to them that are called according to his purpose,” Rom. 8:28-30. The last quotation is in the most terse, direct, and beautiful language, from which there is no refuse language to be cleared away, before one can come to the truth. And so direct and clear is the apostle's language, that it has required a vast amount of special pleading to conceal the truth therein contained, from the minds of believers.

Both Arminians and Calvinists should be willing to come to the light, as it is in the gospel of Christ, even if it knocks away every plank in their creeds, except the fundamental principles of Christianity, which will stand forever; and so should all Christians, and thus, as far as within our power, accomplish the fulfillment of the prayer of our Saviour, that we may all be one, even as he and the Father are one; and not oppose it by what is false, either in creeds, or elsewhere.

It cannot be shown that the foregoing language was addressed particularly to any class of Christians, but on the contrary, everything shows that the language is addressed to, and embraces both Gentile and Jewish Christians. So it follows, that there is equally an elect from among the Gentiles, as well as from among the Jews. But the words of James, Acts 15 : 14,—“To take out of them a people for his name,” contributes much to establish the doctrine of an election from among the Gentiles—please read from verse 14 to 18.

And to the above I will add a few sayings of our Lord,—“Fear not little flock, for it is your Father’s good pleasure to give you the kingdom,” Luke 12 : 32. Again,—“Father, I thank thee that thou hast hid these things from the wise and prudent, and revealed them unto babes.” Now reader, without any forced application of Scripture, but by a fair and unbiased and impartial use of it, I have shown that there is an election by the Father, first of his own Son; secondly, of Abraham, Isaac and Jacob, and the descendants

of the last as a nation, from whom came Christ according to the flesh—and that all these elections were made to effect the purposes of God. Then I have shown you, that Jesus elected his twelve apostles; and that they were also elected for a certain purpose. And lastly, I have shown by the testimony of Jesus and of some of the apostles, that all the saints of God are elected, but I have not yet shown for what purpose they are elected. This will follow in due course.

The great scheme of salvation is sometimes termed the gospel-ship of Zion. And you know, that in nautical life sailors are frequently compelled to let some of the sails fly in the wind to liberate and right the ship; but those are not lost, as they can be drawn into place again. And now we have arrived at a point where you must liberate your minds from every principle in your creeds, except the fundamental principles of the gospel of Christ, our Lord. And that you may be safe, by not taking too much of your creed along, I advise you to confine yourself strictly to what is called the apostles' creed, substituting Hades for Hell, as there is nothing to show that our Lord ever descended into Gehenna. Forget every other principle of doctrine, and let them be temporarily suspended, that you may be free to receive the truth, as you can afterwards recall such suspended principles, if you should ever need them after we finish this examination, or search for the truth. And as our beacon-light, let us never forget, that God is love.

I will first present a few passages of Scripture for your consideration. The first are the words of Jesus as he was about to raise Lazarus from among the dead, and were addressed to Martha, sister of Lazarus. "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." John 11 : 25.

"For Christ also has once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit, in which also he went and preached unto the spirits in prison; which sometime (or aforetime), were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was preparing," &c. 1 Pet. 3 : 18-20. "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Peter 4 : 6.

Now reader, please to keep all of your preconceived ideas of the condition of the dead, and of what God can, or cannot do for their salvation after the death of the body, far away at a safe distance, and all of your former teachings about it, that they may not interfere with, and bias your decision; and tell me who did the preaching which Peter mentions in the verses just quoted. Decide this question just as if you were reading this Scripture for the first time in your life.

The Papists and Episcopalians hold that Christ did the preaching; and all other Protestant teachers, with but few exceptions, hold that it was Noah.

The learned commentator, Adam Clark, says of the last verse quoted, "This is a most difficult verse." Now the cause of its being so very difficult for him to comprehend, was that he misunderstood the 18th, 19th and 20th verses of chapter 3 just quoted, holding with many others, that Noah did the preaching. And this he asserts in his comments on those verses; although in his remarks upon verse 6, chapter 4, he says, "The apostle seems in the latter verse to refer to what he had said in the 18th and 19th verses of chapter 3."

There are a number of incontrovertible objections to the proposition that Noah did the preaching referred to.

1st. Noah had never been put to death in the flesh, nor had he been quickened in the spirit; therefore, he don't answer to the description given of the preacher.

2nd. He had no spirits in prison to whom he could preach.

3rd. He did not have the gospel to preach to them; as no man had it before the coming of the Son of God. And He it was of whom it was said, "I will utter things which have been kept secret from the foundation of the world." Matt. 13:35. And what were they, but the secret things of the gospel of Christ? And in verse 17, Jesus says to his disciples, "For verily, I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

4th. Noah could not preach to the dead, as he could not go into Hades to reach them, as could Jesus, who being put to death in the flesh, but raised up by the power of God, did during the period between his crucifixion and ascension, go into Hades and preach the gospel to those who lived in the time of Noah, anterior to the flood, which swept them from the earth. And Peter gives us the reason, as follows: "That they might be judged according to men in the flesh, but live according to God in the spirit." That is, that having heard the gospel, they might be judged by the gospel, as we will be; and might also live in accordance with the will of God in the spirit world.

In Acts 1, we read that for the space of forty days, Jesus frequently appeared unto his disciples, and taught them concerning the kingdom of God. That is, he taught them the gospel; but he was not all of that forty days with them. Then what was he doing? We may safely reply, that he was about his Father's business somewhere in the spirit world; and among other important teachings given to the apostles, he probably told them of the Father's plan of salvation for the antediluvians, and for all others, who die, and have died, ignorant of the gospel, and that he had already preached the gospel in the spirit world—in Hades—as his disciples were to do in the natural world; that all those who had passed away previous to the gospel's being preached on the earth, might hear it, and either accept or reject it. And we also add, that all who have and shall pass away

without hearing the gospel in this life, may there hear it; that, as Peter says, they may be judged in like manner as those who hear the gospel in this life; that is, by the gospel, Jesus' words, which he says shall judge men in the last day. In truth, in chapter 4, verse 6, Peter positively asserts that the gospel was preached to the dead, when he says, "For this end (or purpose) was the gospel preached even to the dead," &c., after having said in verse 5 that God was then ready to judge both the living and the dead. That assertion is not the less true because it is found in the apostle's train of reasoning; but thereby gathers additional force, because it is uttered as a well known and admitted fact. And thus, it is to be noticed, that Peter speaks of it as something he was quite familiar with, and as something well known to Christians.

Remember that Noah was not a preacher of the gospel, although he was a preacher of righteousness; and so were many others under the old dispensation, and also sufferers for righteousness sake; "yet received not the promise, God having provided some better thing for us, that apart from us they should not be made perfect."

I will here mention another error that is very prevalent in the Protestant church; and that is, that in the New Testament we have all the gospel; which error is disproved by the following in Mark 4 : 33, 34—"And without a parable spake he not unto them; but privately to his own disciples expounded he all things." So it follows, that he explained all

the parables to his disciples; and I think every candid person will admit that the explanation of the parables formed a portion of the gospel; and yet there are only a portion of them explained in the Testament. Therefore, it follows, that a part of the gospel is lacking there. Again, we have only a few words of the instructions given by the Saviour to the disciples after his resurrection; although we read that he was with them at various times teaching them, "Speaking the things concerning the kingdom of God."

And there seems to be a principle of doctrine and practice involved in the following language which no one now seems to comprehend, where Paul says, "Else what shall they do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for the dead?"—1 Cor. 15 : 29. That there then was a practice, or rite, of Christians being baptized for the benefit of them who had died, is too evident from the language used to be denied; which proves that even man could, at that time, contribute something towards the welfare of those who had passed away. And if mortal man, who is a believer in Jesus, can do something in that direction for the dead, who is competent to say, that God can do nothing for one of his creatures, who has passed on to the spirit world; or in the language of Peter, for one who has "Put off this tabernacle?"—2 Pet. 1 : 14.

Again, any intelligent and candid Christian will readily admit, that the most intimate disciples of our

Lord did not comprehend the scheme of salvation that is, the gospel, until after his resurrection, and the descent of the Holy Spirit upon them on the day of Pentecost. Thus it seems, that prior to his crucifixion, Jesus was laying a good foundation for the gospel in the minds of his disciples by his works and teachings, or in other words, he gave them the fundamental principles thereof, yet in such a manner, that it remained for the Holy Spirit to recall and elucidate them, and guide Christians into all the truth. And it is quite evident from the record, that at that time, they did not comprehend them. See Luke 24, and Acts 1. Yet the Protestant ministry tell us, that we have all the gospel in the New Testament. And if that is so, where is the necessity of listening to their preaching Sunday after Sunday, and year after year? And if so, *where* is the necessity of so many denominational, and so called theological seminaries and theological doctors? The Roman church says she has the gospel; and that the true church is the only custodian of the gospel on the earth. The first proposition I deny; but the last I fully assent to.

But we have too many of the false teachings of Rome yet left; and they should be weeded out of the church of Christ as fast as possible; and all her true teachings which have not yet been accepted, should be received, and not rejected because a church that once had the pure gospel of Jesus and the apostles, has adulterated it with lies, or in other language, false teachings. For when a person has lost

any thing, does he seek it where he once had it, or where he never had it? You can answer the question without my aid. Therefore, don't reject a truth with what is a conclusive reply with many,—“The Catholic church, or the Roman Catholic church, believes that.” Had you not better reject the word Catholic from her title, instead of rejecting a truth she holds, and which may be new for you; or if old, rejected by you?

But as the first reformers were members of that church, and as she always devised means to increase her power and render it absolute over both the intellect and wills of men; and as those means especially included her dogmas and doctrines, those reformers might very naturally bring with them some of Rome's false doctrines and errors. And now unprejudiced reader, (and please see that you are so), suffer me to ask if there is any thing that Rome has ever devised, that is so well calculated to subserve her interests, and through terror to perpetuate her power, as the doctrine of eternal damnation and an eternal hell of torment, combining with it, as she did, the further doctrine, that she had the absolute power to consign men to such damnation and hell, or to absolve them from it? Devoted men and women, and believers in the power and authority of the church, could calmly anticipate, and then endure the excruciating tortures of the wheel and of fire, as they were but temporary; but the torments of Rome's hell were eternal. And combined with her hell, the power of consigning to it, and the power of absolving from it, was

also her further power of delivering a soul from the ante-room of her hell, when once there, and elevating that soul to heaven. That ante-room was named purgatory, which name it still bears.

Now we have every reason to believe that the reformers endeavored to eliminate false doctrines from the Roman creed, and to retain the true. But the influence of their education in that church was yet upon them; and we have no reason to believe the unction of the Holy Spirit rested upon them, as it did formerly upon the primitive Christians; and especially, upon the apostles. But taking their Bibles as their guide, they did the best they could; and thus accepted the Roman doctrine of eternal damnation and an eternal hell for the wicked, and rejected that of Purgatory and the power of any man, or body, of men to remit sins or to retain them; and consequently, that of absolving from hell, and consigning to it. And while the reformers denied the power of the church either to remit, or to retain sins, they also denied that Jesus ever conferred that power upon any man or body of men. When men assert that they accept a book for their instruction and guidance, they are not justified in taking a part of it and rejecting the balance. Here I give the words of Jesus bestowing upon the apostles the power to either retain sins, or remit them; or in other words, to do both the one and the other. The following language was addressed to his disciples by Jesus, after his resurrection,—“Peace be unto you; as my Father hath sent me, even so send I you; and

when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost; whose-soever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained," John 20 : 21-23. But he had previously said to them,—“ Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven,” Matt. 18 : 18.

Now I ask if the doctrine of an eternal hell, and eternal damnation is as plainly taught either by Jesus, or by his apostles? I think the reformers brought the word damnation along with them from the Roman church, and king James' translators received it from them, and thus it found its way into the Testament, instead of the proper word condemnation.

With the two words, salvation and damnation, the ministry make a very quick and summary disposition of a man's eternal welfare; as it is either all heaven, or all hell, according to the prevalent religious teachings of the present day. They tell us, that although he may have generally led a good life, if one single sin remains unrepented of, and thus unforgiven, that one sin sends a man to eternal wretchedness and misery, although he may be very suddenly and unexpectedly deprived of life, and thus quickly hastened into eternity; while on the contrary, they teach that if a man leads the most wicked life of many years, ever hating that which is good, and practicing all that is evil, yet if he truly repents of

his sins at the last hour of his life, for instance, at the close of a long sickness, or upon the gallows, then he is forgiven, and exalted to heaven.

And that kind of doctrine has often troubled very sincere and devoted Christians—not so much in regard to their own salvation, as in regard to that of their own children, and of worthy friends and neighbors, who have suddenly passed away without apparent repentance. And when they read that God is love, they wonder how these things can be. But they are told not to question the ways of God, as they are past finding out. And there are many believers who are ready to say, but from fear of offending God remain silent, “I would not treat anyone in that manner, and I wonder why God does so?” Let us examine this question, and ascertain if it is really so. But it is time to ask about that creed of yours. Is it flying loose in the wind? If not, let go the ropes, as you may have been hauling in some of it.

For one I am quite unwilling to see the eternal welfare of my fellow-men disposed of in the awkward and summary manner above mentioned, and in a manner so discordant with the love, wisdom, justice, mercy and power of our heavenly Father. And therefore, I propose to let the light shine, which God has bestowed upon me, in regard to our common salvation through the Lord Jesus Christ. And I trust that in this effort, I shall have the love of God and man in my heart, and not the fear of man before my eyes.

And as we proceed, I pray God that he may deliver you from the influence of erroneous teachings,

and that you may continually obtain a clearer view of his nature, and of his love to man, and of his intentions respecting him *from the creation*.

THE BRIDE OF CHRIST.

First, the church should understand, that from the Day of Pentecost, when Peter preached the first gospel sermon, until the present time, God has been taking out from among men a "people for his name;" commencing with the Jews, and extending that great work to, and among the Gentiles; and that this select people are the same people whom Paul describes as the bride of Christ; and also the same for whom Jesus prayed, when he said, "I pray for them; I pray not for the world, but for those whom thou hast given me—neither for these only do I pray, but for them also that believe on me through their word; that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me;" and then he adds,—“And the glory which thou hast given me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be perfected in one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me,” John 17.

We must not mark out in our minds a method, or course for God to pursue in saving the world, but we must accept the plan laid down by Jesus and the apostles. Neither must we restrict the signification of the term world in the foregoing quotation to one

generation of men somewhere in the future and the generations following; but in the term world we must embrace all men from the beginning to the end of time, except those for whom Jesus then prayed, and excepted out of the world in his prayer—please read and carefully consider the whole prayer, and notice, that Jesus says he does not pray for the world, and also, that this select, or elect number, “are not of the world.” See Acts 15 : 14–18, where James speaks of God’s taking out from among the Gentiles a people for his name.

Formerly I believed, and earnestly desired, that all the members of the various religious sects would, in this life, see and believe alike; and that thus the prayer of our Lord, that we might be one, as he and the Father are one, would be accomplished, believing that this would be accomplished before the manifestation of our Saviour to them who desire his appearing. But when I became more familiar with the teachings of Jesus and the apostles, and was taught by the Holy Spirit, I perceived that it could not be until the return of the Saviour; for it is then, and not till then, they receive the glory which Jesus requests the Father to bestow upon them. Again, Jesus says,—“And as were the days of Noah, so shall be the presence of the Son of man. For as in those which were before the flood, they were eating and drinking, marrying and given in marriage until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away, so shall be the presence of the Son of man.”

See Matt. 24 : 36—46. “Howbeit when the Son of man cometh, shall he find faith on the earth?” Luke 18 : 8. These words plainly show that instead of the world’s believing and being converted previous to his manifestation; that at that time there will be very little living faith upon the earth. But the prayer of our Lord must be granted, for he tells us that all he asked of the Father was granted, because he always did those things that pleased the Father. Therefore, that union and unity of the elect of God and of the Son, must take place at some future time—but when? When God has taken out a people from the world, that is, from among all mankind, “for his name,” and for the bride of his Son, who loved us and gave himself for us. And when that is done, the Bridegroom will receive his bride, and crown and encircle her with that glory which will cause the world to believe * * * “Behold the bridegroom cometh, go ye out to meet him” * * * “Watch therefore, for ye know neither the day nor the hour in which the Son of man cometh.”

By reason of the kind regard of God for the Israelites, their relation to him, his protection extended to them, and his covenant with them, God speaks of Israel as his wife, Jer. 31 : 32; 3 : 20; Ezek. 16 : 31, 32: Hos. 2 : 2. And thus on account of the peculiar relation of the true church, composed alone of spiritual believers, to Christ, she is called his bride, Rev. 21 : 29, although at present simply espoused to Christ; and for this cause, Paul says,—“For the husband is the head of the wife, even as

Christ is the head of the church; and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be unto their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of the water by the word, that he might present it unto himself a glorious church, not having spot or wrinkle, or any such thing; but that it be holy and without blemish," * * * * This is a great mystery; but I speak concerning Christ and the church," Eph. 5 : 23-32. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus," Eph. 2 : 6.

And in the following verses we are told for what subsequent purpose Christ does all this for the church; and if you carefully and prayerfully consider the matter, you will find that it is all for the very same purpose for which Christ asks in his prayer,—“That the world may believe, etc.” And here I must remark, that it is either through ignorance, or a lack of faith, or both, that a Christian for one moment, doubts the granting of any request made by Jesus of the Father; as his will is his Father’s will, and his desire, his Father’s desire.

And now, in connection with the last verses quoted, read the following, “That in the ages to come he might show the exceeding riches of his grace (favor), in his kindness towards us, through Jesus Christ. That in the dispensation of the fullness of times, he might gather together in one, all

things in Christ, both which are in heaven, and which are on earth, even in him," Eph. 2 : 7 ; 1 : 10.

What think you? Does not this last quotation, or rather the teachings of Paul therein contained, harmonize well with the prayer of our Lord,—“ That the world may believe that thou hast sent me?” But there is much more Scripture of the same tenor ; and by the aid of the Holy Spirit, we will so use it as to show, that our God is a God of infinite love, truth justice, mercy, wisdom and power, which I am, in duty, obliged to say, the large mass of our religious teachers first directly assert, and then deny by their teachings. And my object in making this assertion, is to cause such teachers, and all others, who prize the truth, to closely examine and ascertain whether my assertion is true. For, as I have before asserted, our teachings should harmonize, not simply with one, but with all the attributes of God, as the gospel of Jesus Christ comes from the Father, and consequently, is of the nature of the Father, and thus is in harmony with that nature, and not simply with a portion of it.

Here follows a quotation from Paul's teachings, which I will first give entire, and follow with some comments. “ The Spirit beareth witness with our spirit, that we are the children of God ; and if children then heirs, heirs of God, and joint heirs with Jesus Christ, if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed

in us. For the earnest expectation of the creation waiteth for the revealing, (or manifestation), of the sons of God. For the creation was subjected to vanity, not willingly, but by reason of him who subjected it in hope ; because the creation itself shall also be delivered from the bondage of corruption into the freedom of the glory of the children of God : for we know that the whole creation groaneth and travaileth in pain together until now."—Rom. 8 : 16–22. First we should notice, that Paul asserts that true Christians will be glorified with Christ, if they suffer with him. And then he extols the glory which shall be revealed in and through such Christians. And this is the very same glory signified in the prayer of Jesus for his followers, John 17, when he says, " The glory thou hast given me, I have given them, that the world may believe that thou hast sent me."

Yes, the glory that Jesus mentions, and that which Paul describes are the same ; and Paul tells us that the creation of God is not only earnestly waiting for the revealing of the saints of God, the glorified church, the sons of God ; but that when that revelation is made, then the creation itself will be delivered from that bondage of corruption, by which the world is held imprisoned and suffering with pain, into the freedom of the glory of the sons of God. And then we are very naturally led to ask, when we consider the present teaching of the church respecting the future and eternal condition of the unbeliever, what does Paul mean by this language ? How is God, in the ages to come, far, far away in the fu-

ture, going to "show the exceeding riches of his grace in his kindness," &c? And if he does so, what will it avail, or accomplish for the rest of mankind, who have passed away unprepared for heaven, into an eternal hell? And when one turns, to the 15th chapter of Acts, and reads the words of James, spoken at the council of the Apostles, when any error would have been immediately corrected, he is worse than confounded; as the sentiments of James are shown, by tacit assent, to have been those of all present. See verse 6 and 13-18. Well, I have been warning you to let your creed fly loose in the wind, so that you might come to the truth; so please let it fly till we are through. Giving it an airing may result in great good to the owner. That is the very thing Luther did with his Roman creed; and we know the blessed result to himself and others. Rely upon it, a person who is creed-bound, is "ever learning, and never able to come to the knowledge of the truth." That is, when such a person is trying to learn; for many of that class don't even try.

It is both admitted and taught by the preachers who honor themselves by the title of Evangelical, Orthodox, &c., and by many other religious teachers, as the reader well knows, that from the commencement of the gospel dispensation until the present time, a very small proportion of the human family have been saved; and consequently, that much the larger portion of the human family have sunk down into an eternal hell for more than eighteen hundred years. And yet these very teachers, (and I have

listened to them for fifty years), call the gospel good news, and glad tidings. If it is good news to the affectionate father of three lovely children, that the government of his country has bestowed upon one of his children for life, the most honorable and lucrative position within its gift, and which must in the nature of things, afford him every thing which renders life desirable; and has banished the other two into cruel penal servitude for life, from which there is not the least hope of deliverance, then such a gospel is good news and glad tidings.

I will now show from Paul's own words, that if we are living under such a gospel, we are a wretched people compared with those living prior to the giving of the law through Moses. Says Paul,—“Blessed is the man to whom the Lord will not impute sin,” Rom. 4 : 8. “For until the law sin was in the world; but sin is not imputed where there is no law,” 5 : 13. “For where no law is, there is no transgression,” Rom. 4 : 15. As we are taught that there are but few, very few, saved of them living under the present dispensation, is not my proposition fully established? Can a man be lost when sin is not imputed to him? In fact, between Adam and Moses, which, in biblical language, is equivalent to between Adam and the giving of the law, people had no commandments of God to transgress, as they could not sin after the similitude of Adam's transgression; and that continued for about 2,500 years. The class of preachers that I have just mentioned, tell us Christ died for all men, from Adam

down ; and this is true, and as God did not impute the sins of people living before the law was given, will any one tell me what can prevent every soul of them from being saved? And I don't even except Cain, the murderer. God inflicted a temporal punishment upon him for his wrong. And he also inflicted a temporal punishment upon the inhabitants of Sodom and Gomorrah. God also inflicted a terrible temporal punishment upon the Jews living in the time of Christ, when Jerusalem was finally destroyed by the Romans. But it don't follow that the Jews there slain, who numbered over one million souls, went down to an eternal hell. Indeed, it cannot be, if Paul's teachings in Romans 11, in regard to the salvation of Israel, are correct.

And in this connection, it is well to call attention to the saying of our Lord to his disciples, respecting the Jews of his day, who were under the law, especially as they were a wicked people, and termed by him, a wicked and perverse generation, or race. Jesus says,—“If I had not come and spoken unto them, they had not had sin ; but now they have no excuse for their sins.” * * * “If I had not done among them the works which none other did, they had not had sin,” John 15 : 22–24. The term “had not had sin,” is evidently equivalent to the one, their sins would not have been imputed ; and that, although they were under the law. But Christ's coming and his rejection by them were very intimately connected ; and we should not forget the cause of that rejection as set forth in Rom. 11.

We have already found that during the first 2,500 years of man's existence, his sins were not imputed unto him; and we are now to dispose of the question, whether man's situation at present, in regard to both time and eternity, is better or worse,; and that will require freedom of thought and close application to the subject.

I have already shown that God has had an elect people from the time he led the Israelites out of Egypt by the hand of Moses—yes, from Abraham's day—that Israel was elected for his especial use under the legal dispensation, to whom were given the covenant and the law until Christ came. And to this one nation only was the law given, which Paul tells us served as a schoolmaster to bring men to Christ. And with the first coming of Christ came another election, commencing with the twelve apostles, and must go on till the church, the body of Christ is complete, Eph. 1 : 22, 23. And when Christ's body, the elect church, composed of the saints of every generation is complete, then follows, in God's *due time*, the manifestations of the sons of God, resplendent with the glory that Christ has given them, that the world may believe. It is the special duty of the church to labor now for her own edification, which signifies building up in the most holy faith; and also, for the conversion of sinners; but there is a far more glorious work awaiting her in the great future, when the church shall be glorified with her Redeemer. This part of our subject I will treat of in its proper place.

But there is one thing I will here say lest it be forgotten; and that is, let us remember that we are exhorted to make our calling and election sure, 2 Peter 1:10; and in the same chapter the apostle tells us how to accomplish it: and he also tells us the consequences to ourselves, if we fail to add to our faith the various graces he mentions, verses 5-9.

A religious teacher who loves God, and his fellow-men, and earnestly desires their eternal welfare, sometimes refrains from proclaiming some important truth, or truths which God has shown him, from fear that the result will be injurious to others. But we should remember that the result is the Lord's, and not ours; and that he commands us to let our light shine; and in gospel language, light is truth. Yet those who know the voice of the Spirit, should wait for that voice, which is the sweetest of all voices; and when that voice commands, never disobey for one moment; for that voice is the voice of God.

I have already called your attention to the fact that it was to the Israelites the law was given, and of course, they were under the law, whether other nations were, or were not. And I have further called your attention to the teachings of Paul, that where is no law there is no transgression, (no law to be violated); and consequently, that sin is not imputed where there is no law. And that, in plain words, means, that where there is no law, we have no sins to answer for. And thus it is with a reasonable earthly parent. He does not condemn a younger child for doing some act for which he would an older one, for the

simple reason that the older one has been instructed that it is contrary to the father's will, while the younger one has not. Sometimes legislative bodies composed of learned, and what are termed wise men, enact laws which produce very different results from those anticipated by the law-makers. But it is not so with the Infinite Mind, as he knew from the beginning, the full and final results upon every creature, of the law he gave, and that, in its most minute operations. And I think you will admit, that God never gave a law without having some purpose in view. But if you do not admit it, yet Paul tells us that God did have a purpose to accomplish in giving the law. Yes, and a number of them; but each purpose in its due time and order. As we have seen, God chose Abraham, that from him he might raise himself up a people,—that he might give to that people a law; and now we will let Paul tell for what purpose the law was given. “Moreover the law entered that the offence might abound.”—Rom. 5 : 20. That is, the law was given that sin might be imputed to men; for before the giving of the law, no man could transgress or violate it, but when it was given to the Israelites as a nation, then it became obligatory upon them, and when an Israelite violated its requirements, then the offence or sin was imputed to him, subjecting him to temporal, but not to eternal punishment. That the term offence, used by Paul signifies, or is equivalent to that of sin, is evident from the following, 6 : 1, “Shall we continue in sin, that grace may abound?” But I will now give all of verse 20, chap.

ter 5.—“Moreover the law entered, that the offence might abound. But when sin abounded, grace did much more abound.” But who arranged it that sin should abound, and that grace should so much more abound? Any believer, even though he be a disciple of John Calvin, will reply, God thus arranged it. And the grace of God signifies the favor of God, and that favor is the spontaneous fruit of God’s infinite love manifested through Jesus Christ, and extending to all men, as God is not willing that any should perish, but that all should come to repentance.—2 Peter 3 : 9. Paul tells us, that we have all sinned and come short of the glory of God.—Rom. 3 : 25 ; 5 : 12. And he also says, “For as many as have sinned without law, shall also perish without law.”—Rom. 2 : 12. But from Adam to Moses, 2,500 years, men’s sins were not imputed to them, as there was no law until Moses’ time ; and shall they all eternally perish? For they all sinned, and most certainly sinned without law.

The Gentiles from Moses down to Paul’s time never had either the law or the gospel. Shall they all eternally perish? I ask these questions to call your attention to the word perish, that you may consider its real meaning, as we find the word frequently used in the New Testament, and in various connections. The mass of Adventists would tell us that it means annihilation ; while the so-called Orthodox would tell us that in the verse above quoted, and those of like character, it signifies eternal punishment. In some connections, in the Bible, it evi-

dently means to die a natural death; but in other cases the context shows, that it must have a different meaning. I readily admit that in some instances it signifies to suffer punishment. And again it signifies to suffer loss or eternal death, as in 1 Cor. 15 : 18, where Paul says, "Then they also who are fallen asleep in Christ are perished." For we cannot, for a moment, entertain the idea that the apostle intended to say, that those holy men and women who not only believed in God but had repented of, and forsaken all sin, were to be punished, even if their faith in Christ and the resurrection had been in vain. Please notice, that in the last quotation you have the true definition of perish; and hold on to it.

Again the words death, second death, destroy and destruction and also perdition, seem to have a variety of significations in the Scriptures very different from their present signification as we now use them. Again, all linguists know that it is exceedingly difficult, and sometimes impossible to express in one language the ideas that are easily expressed in another, for the simple reason that suitable words are needed to do it which are not in use. And furthermore, we know within the period of one hundred years, some words in one language experience a great change in both their use and signification. Also, that in different localities in the same nation, and speaking the same tongue, that the same words have different significations. For instance, what is the beautiful Italian language but a change from the now dead Latin tongue? And what is modern Greek also?

The Jews are left, but where is the Hebrew language except upon paper? Therefore when a word has a double meaning, shall we choose the one which will better express God's infinite love, or that which will better express his wrath or vengeance, so termed? I think we should select the word in every case of doubt, which will most forcibly express the love of God, but never seek to conceal his justice. For in reserve, we might say in the rear of God's love, yet remains his mercy. And we are told that the love of God never fails, so great is that fountain, and that his mercy endureth forever.

In 2 Peter 3 : 1-10, that apostle while speaking of those who scoff at the gospel uses the words perished and perdition in a manner that enables us to get quite a correct idea of their signification, saying, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water; whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word, are kept in store reserved unto fire, (or stored with fire being reserved), against the day of judgment and perdition of ungodly men" * * * It seems to me that the question to be settled in considering these words is, does the word world, as used by Peter, signify the same as the earth? I think they are used synonymously by him. Therefore, when he says the world perished, I infer that he primarily referred to the earth, if not exclusively; or to both the earth and

the people thereon. Now in what sense did the earth perish? In this—it was entirely submerged; and doubtless, it was much changed by the effect of the deluge. But will any one say that the earth was literally destroyed, or that it literally perished. And if you construe the term world to signify the inhabitants of the earth, then they only died. Have you not always been taught, and have you not always believed, that instead of the earth, or the world's being literally destroyed, that it was cleansed and purified by the removal of its sinful inhabitants? I am not acquainted with a believer in God's word who thinks otherwise. Then it follows that Peter intended to say that the earth was purified; and that as it was once purified by water, so it will be by fire. And if perish signifies to purify when applied to the earth, why does not perdition signify purification when applied to men in the phrase, "Perdition of ungodly men," as used by Peter in verses 7, 8? But as Peter is drawing a comparison between the ungodly of the present time and those of Noah's day, we should consider the word "perdition" as used by him as signifying the same as if used to describe the ungodly of Noah's day. In the New Version the milder word destruction is used. But King James' translators evidently felt that they were in duty bound to make every thing as dreadful, in every case, for the ungodly, as the original tongue would possibly bear. And when they had made the English language express all that was possible, then we may well believe, that they deeply and sadly felt, that all

the tongues of men combined were far too weak to express the eternal pains, sufferings and horrors which an infinite Creator, (as they thought), had prepared for any and all of his own weak and finite creatures who pass the portals of death unpardoned.

Those translators were creed-bound; and a learned commentator very truly says of them, that they frequently acted more the part of expositors than translators. And yet the learned commentator, familiar as he was with the Greek, failed to correct some of their most egregious errors, some of which have been corrected in the late Version—for instance, *κρίνω*, to judge, rendered damn; and *κρίσις*, judgment, rendered damnation in the old Version. When both translators and commentators pursue such a course, can it be ascribed to any other cause than that of sectarian prejudice and bias, and the cruel intolerance of those times, which caused the murky darkness and hate of hell to measurably hide the light and love of heaven?

And with such a translation the church has plodded along, for more than two hundred and fifty years, and during that time the ministry have taxed their intellectual powers to the utmost, to vividly portray the eternal horrors awaiting the so-called damned, and teaching from the pulpit that with the rolling years of eternity, those horrors would be multiplied, multiplied, multiplied in an increasing ratio; and that the power of the soul to endure would be increased in like ratio. I do not say that all preachers have thus taught, but many have—and all prepared and thus arranged by a God of infinite

love, for his creature who was not willingly made subject to sin, but by reason of him who subjected him, Rom. 8 : 20.

I believe that it is appointed unto men once to die, and after this cometh judgment; yet I further believe, and I think it my duty to assert it, that such doctrine as the above in regard to the sentence of the impenitent is quite abominable. For they teach that it is God, who knows all things, the present, past and future, who thus sentences a portion of his own creatures to an eternity of ever increasing punishment; and it is nonsense to say that the sinner sentences himself, as they teach. And when I further read, Psa. 103 : 13, 14,—“That as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth—he remembereth that we are dust,”—how can I believe that he has placed himself and us in such a position, that he can never exercise that pity towards the sinner after a certain period of time? If God was not infinite in both knowledge and power, he, like us, might be found in such a position, but not otherwise—that is, in a position where he could not do as he would.

Jesus himself suggests the idea to us that God may, after the death of the body forgive one's sins, in his use of the following language,—“Therefore, I say unto you, every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it

shall not be forgiven him, neither in this age, [not world], nor in that which is to come," Matt. 12 : 31, 32. In this declaration of our Saviour, the reader may readily see, that he first declares, that all kinds of sin shall be forgiven, with but one exception, and that is blasphemy against the Holy Spirit; and then declares that the latter sin shall not be forgiven either in this age, nor in the subsequent one. If the reader will turn to the last of Matthew, he will find the following words of our Saviour,—“And lo, I am with you alway, even unto the end of the world;” but when properly translated, it reads “Lo, I am with you alway, even unto the consummation of the age.” From this you perceive that the present age extends to the time when the church finishes the work allotted her to be accomplished before the Lord’s return. And if you will turn to the explanation of the parable of the wheat and the tares, Matt. 13 : 36–43, you will find that Jesus tells us when this age ends; for there he tells us that the harvest is the end, or consummation of the age, and the reapers are the angels.

Now allow me to ask, if sins committed now in this present age, (Gr. *αιων*), cannot be forgiven in a subsequent age, why does the Lord speak of it? And from this word, *αιων* signifying age, is derived *αιωνιος*, which consequently signifies the length, or period of an age; and this adjective *αιωνιος* is the word which is generally translated eternal or everlasting in the Testament, as in the last verse of Matt. 25. This we will consider at the proper place.

But in connection with the quotation from Matt.

12 : 31, 32, suffer me to call your attention to Matt. 5 : 25, 26, where Jesus says,—“Agree with thine adversary quickly while thou art in the way with him ; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt, by no means, come out thence, till thou have paid the last farthing.” And in verse 22,—“But I say unto you that every one who is angry with his brother shall be in danger of the judgment and whosoever shall say to his brother Raca, shall be in danger of the council ; and whosoever shall say, Thou fool, shall be in danger of the hell of fire,” (Gr. Gehenna of fire). And in verse 29,—“And if thy right eye cause thee to stumble, pluck it out and cast it from thee ; for it is profitable for thee that one of thy members should perish, and not that thy whole body be cast into hell” (Gr. Gehenna). When anything is spoken of by the Lord as plainly as hell is in the two last quotations, I cannot doubt its existence. Therefore, I believe, that if there is not now, there will be, after the judgment of the impenitent, the hell mentioned by our Lord, whether it is a place, or condition, or both ; and that thus the sinner will be rewarded according to his works, as the Saviour and his apostles teach us.

But what does the Lord intend to teach, when warning us of the danger of being cast into hell, he also, in the same connection, instructs us how to avoid being cast into prison, and tells us that when we are once there, we shall not come out thence till

we have paid all that is due, to the least fraction. Do the prison and the hell mentioned by him mean one and the same? It so seems to me. Now consider this question,—Why does Jesus mention, or speak of a person ever coming out of the prison, if there is no such thing?

Again, would God, who loves all his creatures, and will reward and also punish all according to their works, consign a person to an endless hell, or in other words, to endless suffering, for calling his brother a fool? Would it not be more in harmony with God's character to release such an offender from prison when he had expiated his offence by enduring the merited punishment? And has our Heavenly Father, by his so-called "eternal laws and scheme of salvation," placed himself in such a position, that he must inflict eternal punishment upon all the impenitent? Would an affectionate earthly parent place himself in such a position respecting any of his children? Reader, would you do so? Then why should you believe that an omniscient God, who is love himself, has done so? Again, God's love, like himself, is infinite and boundless; while we, being finite, can only love in part.

And as I have remarked, the term prison is evidently used by our Lord, when he says "Thou shalt not come out thence, till thou hast paid the uttermost farthing," to denote Gehenna and Hades, in the same manner as it is used in other portions of the Scriptures, for the same purpose, to express the place of punishment in the spirit world, as in 1

Peter 3 : 9, where Peter says of the Saviour, that he went and preached to the spirits in prison. And in Isa. 42 : 7, the prophet says,—“To bring out the prisoners from the prison.” Also in Isa. 61 : 1, we find the term prison used in like manner when the prophet says of Christ,—“The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” And both of these last quotations speak of Jesus and the spirit world; and in that world were the prisons referred to, in which were the captive spirits. Thus we see that Isaiah, hundreds of years before Christ, had used the term prison in the same manner that the latter used it, viz., to designate the place in which spirits were confined. Therefore, shall we not conclude that the prison referred to by the Saviour, is either Hades or Gehenna itself, or intended to represent it? In fact, can we come to any other conclusion? We are compelled to make some application of what the Lord says to us in regard to the danger of being cast into prison, and being there incarcerated until our indebtedness is discharged.

We know that God is adverse to the sinner, that is, adverse to his sinful course, and that the sinner is adverse to God while in rebellion against him. Therefore, he makes God his adversary. Paul says to the sinner, and to the believer, whose will is only partially subject to the divine will: “We pray you

in Christ's stead, be ye reconciled to God."—2 Cor. 5 : 20. And again, Rom. 5 : 10, "For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." And thus it follows that when the sinner's will is once reconciled to his Creator, that God is no longer adverse to him, and therefore, he is no longer in danger of the prison.

You will notice that the adversary mentioned by the Saviour, cannot be Satan, because Jesus would never tell us to agree with him. It therefore follows, that if Jesus represented hell by the term prison, then there may be a limit to the sinner's abode there. I have reflected often upon the foregoing teaching of our Lord; and it is well worthy of our consideration in connection with the future condition of the human race.

In this connection I will call attention to the language of Peter in 1 Peter 2 : 11, 12, addressed to the church in general scattered among the Gentile nations. "Beloved, I beseech you as sojourners and pilgrims to abstain from fleshly lusts which war against the soul, having your behavior seemly among the Gentiles; that wherein they speak against you as evil doers, they may by your good works which they behold, glorify God in the day of visitation." If you will turn to Luke 19, and read from verse 41 to 45, you may perceive the true meaning of visitation, in the phrase, "Because thou knowest not the time of thy visitation." Because visitation, as then used by the Lord, meant his own visit to them, the

Jews, at that very time, as you may readily perceive from verse 42, when he says to Jerusalem, "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes." That is, the fact that the Messiah, for whom Israel had so long waited, was with them, was hid from their eyes. That was the first visitation of the Lord Jesus; and Peter who was present and heard the language of our Saviour, uses the same term in speaking of some future occasion when the favor of God will be extended to the Gentiles of whom Peter was speaking. And it would seem that it must be when the living church shall be clothed with, and manifested in the glory, which Jesus speaks of having bestowed upon her, that the world may believe in him.—John 17—and by Paul in Rom. 8 : 21. No, the great truth that Jesus of Nazareth was the Messiah, and that he was then visiting them, and extending towards them both temporal and eternal salvation, was hid from their eyes, and the Messiah well knew that such was the fact, and loved his people, and the beautiful city of his Father, of which the Psalmist sang,—“Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King.”—Psa. 48 : 2. And of which Jesus says, that it shall be trodden under foot by the Gentiles till the times of the Gentiles shall be fulfilled. And God also says, “That he will again establish and make Jerusalem a praise in the earth; and that he will not rest till the righteousness thereof go forth as brightness, and the salvation thereof,

as a lamp that burneth." But I have shown before, that Jerusalem is to be rebuilt. But please consider that her destruction had been foretold by both the prophets and the Lord Jesus ; and from the fact that the Lord destroyed his chosen city, but will yet reconstruct it in more than its former glory, you may gather some correct ideas of what is meant when the Lord says that he will destroy the sinner. Therefore, at this point we will endeavor to more clearly ascertain what is meant by the destruction of the sinner. And we will do this by comparing Scripture with Scripture ; and not endeavor to do so by comparing Scripture with something foreign.

First, allow me to remind you, that all the preachers tell us that we, being under the gospel dispensation, are living under the dispensation of the grace of God, which signifies that we are now living under the especial favor of God extended unto us through Jesus Christ, his blessed Son. But while they directly assert this, do the teachings of the majority show it? I think not. And especially, do the doctrines of the Calvinists fall far short of it. I shall now proceed to show that the assertion is true ; and certainly, the ministry should not condemn me for proving what they directly assert.

I think no candid person will deny the proposition, that when the same terms are used in both the Old and the New Testament respecting man, and expressing God's feelings towards him, that they should not be construed more unfavorably, but in case of doubt, yes, in every case, more favorably when expressed

under the gospel dispensation than when expressed under the legal dispensation. For this is the dispensation of love, and that was the dispensation of the law, as we are now under grace.

We find the word destroy first used in Gen. 6 : 7, when God says, "I will destroy man whom I have created, from the face of the earth." And we know that God did not annihilate man, but swept him away by the flood. Then the word destroy is used in Gen. 18, when Abraham pleads with God for the inhabitants of Sodom and Gomorrah, saying, "Wilt thou also destroy the righteous with the wicked?" Here it was only natural death. Then we hear Job saying, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet *in my flesh* shall I see God."—Job. 19 : 25, 26. Upon this glorious declaration of God's servant, I wish to remark, that we believe in the resurrection of the body, and is not man's dead body very effectually destroyed by the worms and the various elements of nature? But yet we are told by Paul that it is sown a natural body, but raised a spiritual body; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power."—1 Cor. 15. But who will deny that the body has been destroyed, both the body of saint and sinner? Yet, here is the destroyed body of the saint glorified according to the teachings of the apostles; and we believe it. Then why should we apply the term destroy or de-

struction with greater force, or a more comprehensive effect or result, to the whole man, when we see what a glorious work God accomplishes for the body after its destruction? And if we are now more under the favor of God than those living before Christ's time, why should we construe the words and phrases, used both then and now expressing God's feelings and intentions towards man, as expressive of greater severity to us, than to them? Such a construction is a positive, although indirect, contradiction, not only of the heavenly message brought by the angelic host at the birth of Jesus, Luke 2 : 10-14, but also of the gracious declarations of the love of the Father for his creatures which so often fell from his lips; and also contradicts the lessons of love taught us by his numerous acts to relieve the temporal sufferings of men arising from bodily ailments, and the presence of evil spirits. In Jer. 15 : 7, God says of Israel, "I will destroy my people since they return not from their ways." Please read from verse 1. Is Israel destroyed according to the common acceptance of the term? Yet, God severely punished Israel several times, as we well know, and that nation is now suffering punishment from his hands; and to use the expression of Paul respecting the wicked, Israel is now being punished with never ceasing, or long continued destruction from the presence of God, as compared with her former condition as his chosen people. "Cast them out of my sight," says God, "and let them go forth"—verse 1. Compare 2 Thess. 1 : 6-10.

We find the word sifted used three times in the Scriptures. In Isa. 30 : 28, Amos 9 : 9, and Luke 22 : 31. In the first, speaking of the intended punishment of some Gentile nations, the prophet says of God, that "His breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity; and there shall be a bridle in the jaws of the people, causing them to err." Please read to the end of the chapter; the last verse of which reads as follows: "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large, the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." If you will read the four intervening verses you may readily see that this Tophet is only the summing up and graphic description of the punishment previously described. Thus we see that the word sift is used not only to express the punishment, but the cleansing of nations. And if any one doubts that such is the signification, let him read and consider Amos 9 : 9, 10 and 11, and what he himself knows of the fulfillment of the prophetic utterances therein contained. "For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Now we know that at the present time Israel is sifted, that is, scattered among all the nations of the earth; that is, what we call nations in fact, not simply tribes. But God says they shall be sifted as corn; and is not that sifted to cleanse it? And does not sacred history

show that God cleansed Israel by chastisement quite a number of times, by suffering her to be conquered, subjugated, and carried into captivity, when she became sinful; and that, by the very same nations which she could scatter like chaff, when faithful to her God and her everlasting Friend? But in the eleventh verse God tells us, as he does in other places, that he will gather Israel together again, and build up the nation; and especially, do you find this confirmed by the tacit assent of the whole council of apostles and elders, as recorded in Acts 15 : 15-17. Israel is very, very far from being eternally lost. In fact, God himself says that not one grain shall fall to the earth, while the sifting process is going on. And falling to the earth, or going back to the earth with material things is equivalent to perishing; for instance, a tree, or the limb of a tree falling to the ground.

I think we are now ready for the third and last verse where the word sift is found; and that is in Luke 22 : 31, where Jesus says to Peter, (the first disciple called or elected by our Lord, and treated by our Saviour as the most prominent of the twelve, bestowing upon him the distinction of always being one of the three selected to be with himself on important occasions, and selecting him to first preach the gospel to both Jew and Gentile); "Simon, Simon, behold, Satan asked to have you, (or obtained you by asking) that he might sift you as wheat; but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, es-

tablish thy brethren." Peter at once replied, "Lord, with thee I am ready to go both to prison and to death." And doubtless, Peter was both sincere and determined in this declaration; yet we know, that soon after he denied his beloved Master. During many years, I thought that the idea, conveyed by the Lord's words to Peter, was, that Satan wanted to have him to harrass and torment him eternally, and if Jesus had not prayed especially for him, Satan would have succeeded in overthrowing him, and finally dragged him down to an eternal hell. But I think quite differently now. The marginal reading of the Revised Edition is, "obtained you by asking," instead of asked to have you, so it is now a question to be considered whether Satan did, or did not have his request granted, and so sifted Peter, that in his weakness and fear he did, hard pressed as he was, deny his Lord, whom he so dearly loved as to follow him into the judgment hall, and the very midst of their common enemies. I leave the question, whether the text, or the marginal reading is correct—and the further one, whether Satan sifted Peter, or did not, for the decision of the reader. Please notice that Jesus did not pray that Satan's request should be denied, but that Peter's faith should not fail; and Jesus evidently meant during the severe trial or sifting that Satan was about to give him. I formerly read this, as I did other Scripture, with a vision obscured by false teachings, which placed the love of God in the background, and eternal hell with its dark shadows too much in front. In this connection, I

think it well to call attention to 1 Tim. 1 : 20, where Paul says that he delivered Hymeneus and Alexander to Satan, that they might be taught not to blaspheme. And in 1 Cor. 5, where he instructs the church at Corinth, to deliver a certain person, a believer, over to Satan for the destruction of the flesh, "that the spirit might be saved in the day of the Lord Jesus. Again, under the old dispensation, we see Job delivered into the hands of Satan, by special agreement, and Satan was suffered to do his utmost, in tormenting him, only that he was to spare his life. And Satan did his utmost, sweeping away his property, slaying his children, and tormenting his body; and who has the timidity to assert that this was not to try Job, and for his good? And was not Job sifted?

And now allow me to ask if Paul could deliver persons over to Satan to teach and purify them, that they might finally be saved, why cannot God do the same? And why can he not do it at the time the body dies, or at any time after, as well as during one's natural life? But now let us turn to the eighteenth chapter of Matthew, where I think Jesus teaches us that God not only can, but will do so. And as we examine this teaching of our Lord, let us remember that in his sermon on the mount he tells us that if we forgive men their trespasses against us, that God will forgive our trespasses; and that if we do not so forgive, that he will not forgive us," Matt. 6 : 14, 15. And in the eighteenth chapter, in a parable, he teaches us, what will be the further consequences if we don't forgive—and that in a di-

rect response to the following question, "Then came Peter, and said to him, how oft shall my brother sin against me and I forgive him? until seven times? Jesus saith unto him, I say not unto thee until seven times; but until seventy times seven. Therefore is the kingdom of heaven like to a certain king who would make a reckoning with his servants." And the result was that one of the king's servants who owed him a very large sum, and whose debt was cancelled, or forgiven him, by the king, seized one of his fellow-servants, who was owing him a trifling amount, and was unable to pay, and cast him into prison, to remain until he paid the debt; and that fact coming to the ear of the king, he had the cruel servant whose debt he had cancelled, brought before him, and delivered him to the tormentors "till he should pay the full amount of his indebtedness." And then the Saviour adds, "So shall my heavenly Father do unto you, if ye forgive not every one his brother from your hearts." Please read the statement of Jesus in full.

We have good reason to believe that the declaration was made not only to Peter, but to the entire twelve, and perhaps, to other disciples; and I do not propose to apply it to any but believers. First, let the reader notice how well this harmonizes with the Lord's declaration in Matt. 5 : 26,—“Verily I say unto thee, thou shalt, by no means, come out thence, till thou hast paid the uttermost farthing.” And in the case of the king and the unmerciful servant, Jesus says,—“And his lord was wroth, and delivered

him to the tormentors till he should pay all that was due."

We speak of criminals paying the penalty due for their crimes, by their sufferings in the penitentiary, or in banishment, or in the stocks, or the chain gang; and so it is in the cases above cited. Please notice that in both cases the offence is a failure to forgive. The king had at first ordered the debtor, his wife, his children and his property to be sold to discharge his debt; but yielding to the entreaty of the debtor, he revoked the decree, and forgave him the entire debt, vast as it was. At first the king acted according to the law, and secondly, according to grace. But while enjoying the king's grace himself, the debtor, instead of extending a like favor, which is grace, to his own debtor, enforced the law in all its rigor against him, and thus threw himself back under the law, where it was an eye for an eye, and a tooth for a tooth, proving by his own unforgiving and selfish spirit, that he was a fit subject for the law, and not for grace; and thus he was condemned to either pay the debt in money, or by suffering. We know that criminals are sometimes sentenced either to pay a fine of so many dollars, or be imprisoned a certain number of days, each day of imprisonment estimated at so much; and the convicted person may choose one, or the other; and thus he atones for his offence against the law. And I cannot but believe that such is the case under the gospel dispensation. If it is not so, how are we in any better situation than under the legal dispensa-

tion. Please remember that I am not now discussing the situation of any except believers in the Lord Jesus Christ as the Son of God, and the Saviour of the world. And the question is narrowed right down to this, "Is a believer in God and the Lord Jesus Christ, who has been most grievously wronged by some person, condemned to never ceasing and eternal punishment, if he departs this life suddenly, or otherwise, before he has, from his heart, forgiven the offender?" Notice that a formal forgiveness will not answer. It is a heartfelt forgiveness that is required. A person dying in that state of being unable to forgive one very grievous wrong directly to himself or to some one very dearly loved by him, may lead an exemplary life as a Christian, and may be able to forgive numerous other severe wrongs which he has suffered at the hands of his fellow-men, but does not possess a sufficient portion of God's nature, love, to enable him to forgive this far more grievous one. And now, for this one offence, is he really and truly sent down to an eternal hell to suffer eternal torments in company with Beelzebub, the minor fiends, murderers, whore-mongers, procurers, seducers of other men's wives, robbers of the widow and the orphan, persecutors of the church of Christ, and every other vile character, who never sought to please God while on earth, but simply sought to gratify his own lusts? In the case taken as an illustration by the Saviour, in the course of time, upon a report from his keepers, that the unforgiving debtor, by his every-day life, and conversation, by his sympathy with his fel-

low prisoners, by his efforts to relieve their sufferings, and by his voluntary release of his own debtors, gave satisfactory evidence of a change of sentiments, the king might either commute or revoke his sentence. But by the prevalent gospel theory of the present day, no such power is allowed to the omniscient and omnipotent maker and owner of earthly kings, to be exercised in favor of his own erring creatures, who "were not willingly subjected to vanity," as Paul tells us. But the advocates of such theory tell us, that with the death of the body, the infinite power of the Almighty utterly ceases to be able to do, or to effect anything whatever for the relief of those who are condemned for even the slightest offence. Or in other words, they tell us, that one sin unpardoned at the death of the body eternally damns a person, and places him utterly beyond the reach of salvation, and the power of God to afford him any relief, because such is God's plan or scheme of salvation.

Now I assert that there is nothing in the New Testament that teaches such doctrine, but that there is very much there, which teaches the contrary. And as the party holding the affirmative, must first endeavor to establish his position, I might remain silent. But I am quite familiar with their entire argument; therefore, I am ready to reply. I know that they skillfully, and some of them unwittingly, beg the whole question; and to support it, beg another one—and the second is this,—“That the pardon of one's sins secures him at the death of the body, an immediate entrance into heaven where

Christ is in the presence of the Father and myriads of holy angels." Yes, they beg the third, viz., "That if one's sins are not pardoned before the death of the body, that he is then consigned to hell:" and to this they add, "Where hope can never reach him." And to support the second position, they quote the words of the Saviour to the penitent thief on the cross, "This day shalt thou be with me in Paradise." But if they will turn to John 20 : 17, they may easily discover that Jesus declared after his resurrection, that he himself had not then ascended to the Father. And when they cite the case of the rich man and Lazarus to prove that the wicked go to hell when they die, and then turn to the Greek Testament to prove it, they only find the rich man in Hades, instead of Gehenna. If one cites the saying of Paul, that it was better for him to depart and be with Christ; I frankly answer, that I don't for a moment deny that a Christian of his spiritual attainments, may enter heaven at the death of the body, as he had something more than the pardon of his sins. But if the reader yet doubts, let him turn to Acts 2 : 34, where we hear Peter on the day of Pentecost saying,—“For David ascended not into the heavens.” Hades is the abode of departed spirits, and is quite different from Gehenna; yet it seems that the rich man was experiencing much suffering even there; while the beggar was in Abraham's bosom. Therefore, I think we may consider Paradise and Abraham's bosom as synonymous terms, both signifying that portion of the spirit world where the righteous

dwell until the final day of rewards. For when we are told that David ascended not into the heavens, why should we think that Abraham or any other person did? And please notice that Peter said this of David after the resurrection and ascension of Jesus who was the firstfruit of them that slept; and therefore, no one could precede him in the resurrection. But there are further sayings of Paul upon this point, to which I shall have occasion to refer hereafter.

Hades is the abode of the dead; and from what is said of the rich man and Lazarus, and especially of the rich man's sufferings there, and the language of Abraham, we may infer that punishment is there inflicted upon the wicked. But instead of its being eternal punishment, we find much in the Scriptures to teach us that it is temporal; and I think we have good reason to believe, that this punishment is similar to that the unmerciful servant was condemned to suffer, and which we will have to endure, if we do not truly forgive others their trespasses against us. The rich man is not told by Abraham, that he is always to remain either in Hades, or in torment.

In truth, Hades seems to serve as a temporary place of abode, or confinement for those who are not worthy of a part of the first resurrection to which Paul says he was striving to attain; and it well becomes all of us who profess Christ, to strive with Paul, to have that part. For there is a resurrection out from among the dead, (*ἐκ νεκρῶν*), and also a general resurrection of the dead—and we find them

both described in Rev. 20. On earth we have jails as places of temporary confinement for the accused, as well as for real criminals, guilty of minor offences; and the accused are sometimes acquitted, and sometimes sentenced to the penitentiary. Now under God's government, Hades seems to answer to the county jail under man's government. And it evidently appears from the Scriptures, that the happy time is coming when our Heavenly Father will have no further use for Hades; and that, having served its purpose, it will be destroyed.—See Rev. 20 : 14. I think every Christian believes that at some time in the future death will cease, as the Scripture says, "There shall be no more death," Rev. 21 : 4. And in Heb. 2 : 14, 15, we read of Christ,—“Since then the children are sharers in flesh and blood, he also in like manner partook of the same, that through death he may bring to naught, (or destroy), him that hath the power of death, that is, the devil.”

Now from the Scriptures, I will show without comment, that the devil, Hades and death, all go the same way, are disposed of by the same means, and share the same fate, and you may judge if it is not with the same final result to all three, unless the reader makes a distinction between the lake of fire and the lake of fire and brimstone. And if he does so, then Hades shares the same fate as death, and we must naturally believe with the same final result. And from the following Scripture, the reader may also see, that Hades will have performed the office for which it was intended,—“And the devil that de-

ceived them, was cast into the lake of fire and brimstone, where also the beast and false prophet are; and they shall be tormented day and night ages upon ages," Rev. 20 : 10. "And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them; and they were judged every man according to his works. And death and Hades were cast into the lake of fire. This is the second death, the lake of fire."

If any one feels disposed to make the distinction above mentioned, he will feel obliged to abandon it when he reads the following,—“But the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death,” Rev. 21 : 8. And of the lake mentioned in 20 : 14, it is said, “This is the second death.” See also Matt. 25 : 41; where Jesus says to a certain class of offenders, “Depart from me, ye cursed, (or under a curse) into the eternal fire prepared for the devil and his angels.” So that one is forced to the conclusion that both lakes are one and the same. But let the reader note two things; first, that what is related in Rev. 20 and 21, to which I have referred, occurs after the millennium; second, that while it is said of the beast, false prophet and the devil, that they shall be tormented ages upon ages, the same is not said of mankind. But we are plainly told in Rev. 20 : 21, that “Whosoever was not found written in the book of life was cast into the lake of fire”; and this is

evidently the last and final judgment, which immediately precedes the restitution of all things.

The second coming of our Lord is a portion of the gospel which is neglected by a large mass of religious teachers; and some actually deny it. But our Advent brethren err very greatly, when they teach that only those will be finally saved who are described in Rev. 20, as having a part in the first resurrection; and that all the rest of the human family will be annihilated, or consigned to eternal misery. That summary manner of disposing of the human family and its eternal interests, makes preaching a short business, and quite easy to learn. But man objects to having himself so summarily disposed of by his fellow man, with all those he loves and holds dear.

And in great brotherly kindness, I must directly say to the ministry in general, that you all do the same thing, with but few exceptions; and that you will continue to do so, until you cease adhering to your various creeds, and endeavoring, whether wittingly or unwittingly, to make the teachings of Jesus and his apostles conform to them. While you do this, you repel the light of the Holy Spirit, and the spiritual teachings of Jesus. Many good Christians, as the Jews of Paul's day, have had a zeal for God, but not according to knowledge; and may not this be your situation in part? It must be evident to all of you, that some of your creeds are very erroneous. Now reader, suffer me to say, that your creed is quite as liable to abound in errors, as that of your neighbors. And perhaps both of your creeds are wrong

upon the very same question. And moreover, you may have a head creed that is as bad as either of them. For, as I have told you already, one error produces another; and that is just as natural in spiritual things, as it is for one grain of corn to produce another, or rather, many others. Brethren, you have a summary and wholesale method of tumbling your fellow-men into an eternal hell, that seems to them quite unreasonable. They read in the Scriptures of the self-denying and self-sacrificing spirit which animated the first preachers of the gospel, so like that which Jesus ever manifested while on earth, and also the same love and power and glory resting upon them; and then considering you, they say, "Why should I believe what these religious teachers tell me, when they don't agree among themselves, neither do they manifest the love for their fellowmen which the Saviour and his apostles did?"

Again, besides your creeds, you have your numerous, as you say, theological schools, but in fact, sectarian schools, purposely to teach your sectarian gospel; and there you require the pupils to learn the gospel as modified, or conformed to, or transformed by your creed. The pupils are generally sons, whose parents are members of your own denomination, and who have been taught to highly esteem you as their spiritual instructors. And the professors are from your own number; therefore, you commence your course of the religious training of those pupils with every advantage secured to yourselves. But that is not all. Those young men, generally, are not half as

spiritual as they are carnal. In truth, nearly all of them have no spiritual life whatever, except the very, very little which accompanies the forgiveness of sins. Consequently, they cannot comprehend spiritual things, or things of the Spirit, spiritual truths. Therefore, it is easy to be seen that you simply educate the natural man; and that, with natural truths. "For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, and he cannot know them, because they are spiritually examined, or discerned."—See 1 Cor. 2:13-15; where Paul further says, that he interpreted spiritual things to spiritual men. If you were spiritual like Paul, you would not be guilty of the foolishness of what you are now trying to do. If he was here, he would tell you that you were carnal, as he did some Christians of his day; and I think you are sufficiently familiar with his teachings to remember their practices, which were so very similar to your own. Yet brethren, you are doing much good; but God wants you to come into the liberty of the gospel of Christ, and thus do much more. So let us love one another with a pure heart fervently, and without the fear of man before us, speak in love, and thus do one another good.

Brethren, I think you must be conscious of the fact, that there are many portions of the New Testament, exclusive of Revelation, and also of the Old, for which you have no use practically in your preaching, because you cannot apply or explain them to your satisfaction. Again, there are many portions

which you use for one and the same purpose, over and over again. And that is neither satisfactory to yourselves, nor any one else. You make some use of fulfilled portions of prophecy, but you make very little use of that portion which is not fulfilled. You use that portion which, as you think, harmonizes with your creed, and the balance you either have no use for, or you are unable to use it.

Again, I say to all believers, please suspend your creeds awhile, that is, turn your mind entirely away from them, while we continue this examination.

I have already spoken of the summary manner the ministry have of sending people to hell. And I will now speak of the summary manner they have of sending them to heaven; of course, I mean theoretically, as they don't profess to have the power to either remit sins, or to retain them, as do the Roman clergy. But in one discourse they will make the road into heaven so strait and difficult, and requiring that spotless purity and holiness, which can only be acquired by a self denial, somewhat like that of the Saviour and the apostles, that one almost loses hope of entering there. And then again they tell us, that if we only have faith to believe, that through the atonement and merits of Jesus, we may be received into heaven, and into the presence of God and our Saviour, and the angels, and thus be ever with the Lord. And they quote the case of the laborer mentioned in the Scripture, to support their position, who, being called at the eleventh hour, received the same, a penny, as those who had toiled during the

whole day; although there are some religious teachers who do somewhat improve upon such teaching.

But there is an insurmountable difficulty in all such teaching. First, Jesus says, "Blessed are the pure in heart, for they shall see God."—Matt. 5 : 8. And Paul says, that "Without holiness no man shall see the Lord." But a very large portion of the teachers referred to, tell us that we cannot become holy in this life, and that death effects nothing of the sort for us; and that after death, God himself will do nothing more to complete our salvation. In fact, they tell us that He cannot do so. Therefore, it follows that our salvation will be ever incomplete, if we believe both Paul and them, as very few of us feel that we are holy, although we may earnestly desire to be so. And there are other religious teachers who believe that they themselves are holy, and teach us that all men may become so in this life, if they will; and if they do not, they will be banished from the presence of God and the Son, into hell, there to endure ceaseless torments with Satan and his angels "forever and forever." And another class tell us, that if after we are properly instructed by them upon the subject, we then refuse to sacredly observe the Jewish Sabbath, we shall receive the mark of the Beast of Revelation, and be utterly annihilated. And then there are such a vast variety of methods of sending men to hell which I will not stop to mention; and such a conflict of doctrines, and yet all of them so heavily charged with hell, and so lightly with heaven, that man becomes confused, and the

love of God is hidden from his view. Neither can he see the love, justice or mercy of God; and thus weighed down by his own sinful propensities, and beset, and assailed by Satan abounding in malice and cunning, and willing to find an excuse or justification for himself, he says, "Well, there is such a variety of preaching and so conflicting, it may none of it be true."

But reader, the gospel of Christ is true, let men teach what they will; and there is no other name given, either in heaven, or upon earth, but the name of Jesus, by which man can be saved. And thus Jesus truly says, "I am the way, and the truth, and the life, and no man cometh to the Father but by me." And let us not forget that Jesus also told the Jews that his "words should judge them at the last day." Therefore let us examine Christ's teachings more thoroughly, always keeping the fact in view, that God is love. But at the same time, we must remember that God is just; and in exercising his justice, that he is a rewarder of all those who diligently seek him; that is, who seek to better know God, by doing his will. And we are also entitled to the privilege of remembering, that God is our Creator and our Father, and we should not allow any man, or class, or number of men, to rob us of our relation to God; as no man can do it, unless we aid in the work by our own erroneous believing and acting, or living. For if we believe and act right, then we are for God, and He is especially for us; and we may then say with the apostle, "If God is for us, who

can be against us?" That is, who can successfully withstand us, so as to prevent our individual salvation?

With these remarks I shall now proceed to arrange certain portions of Scripture for convenient reference and consideration; and I would advise the reader to read the context, that he may better comprehend their meaning.

SELECTIONS.

"And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God."—Luke 1: 76-79. "And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ, the Lord. * * * And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—2: 10-14.

"And Simeon blessed them, and said unto Mary, his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against."—2: 34. "A light to lighten the Gentiles, and the glory of thy people Israel."—2: 32.

"I say unto you, that likewise joy shall be in

heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance.”—Luke 15 : 7. Read from 1 to 10. And then read from verse 11 to 32, which ends as follows :

“And he said unto him, Son, thou art ever with me, and all I have is thine. It was meet, that we should make merry, and be glad ; for this thy brother was dead, and is alive again ; was lost and is found.”

“And it came to pass that the beggar died, and was carried by the angels into Abraham’s bosom ; the rich man also died and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.”—Luke 16 : 22, 23. Please read from 19 to 31.

“Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.”—Luke 18 : 17.

“And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, that unto every one that hath, shall be given ; and from him that hath not, even that he hath, shall be taken away from him.

“But those my enemies, who would not that I should reign over them, bring hither, and slay them before me.”—Luke 19 : 24–27. Please read from verse 11 to 27.

“I am the true vine and my Father is the husbandman. Every branch that beareth not fruit he taketh

away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”—John 15 : 1, 2, 7.

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. * * * * Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

“For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to judge the world; but that the world through him might be saved.

“He that believeth on him is not judged; but he that believeth not, is judged already, because he hath not believed in the name of the only begotten Son of God.”—John 3 : 3, 5, 6, 16, 17, 18.

“And this is the Father’s will who sent me, that of all which he has given me, I should lose nothing, but should raise it up again at the last day.

“And this is the will of him that sent me, that every one who seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day.

“Verily, verily, I say unto you, he that believeth on me hath everlasting life.”—John 6 : 39, 40, 47.

“Jesus answered and said unto them, My doctrine is not mine, but his that sent me.”—John 7 : 16.

“Jesus said unto her, I am the resurrection and the life ; he that believeth in me, though he were dead, yet shall he live.”—11 : 25.

“And I, if I be lifted up from the earth, will draw all men unto me.”—John 12 : 32.

“I am come a light into the world, that whosoever believeth on me, should not abide in darkness. And if any man hear my words, and believe not, I judge him not ; for I came not to judge the world, but to save the world.”—12 : 46, 47.

“For the Son of man is come to save that which is lost.”—Matt. 18 : 11.

“Even so, it is not the will of your Father who is in heaven, that one of these little ones should perish.”—Matt. 18 : 14.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name cast out devils ? and in thy name done many wonderful works ? And then will I profess unto them, I never knew you ; depart from me, ye that work iniquity.”—Matt. 7 : 21, 22, 23.

“And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven ; but the children of the kingdom shall be cast out into outer darkness ; there shall be weeping and gnashing of teeth.”—Matt. 8 : 11, 12.

“For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part has befallen Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them, when I shall take away their sins. For God hath shut them all up in unbelief, that he might have mercy upon all. Now if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles; how much more their fullness?”—Rom. 11 : 12, 25, 26, 27, 32.

“Marvel not at this: for the hour cometh, in which all that are in their tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of judgment.”—John 5 : 28, 29.

“Verily, verily, I say unto you, he that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but has passed out of death into life.”

“I came to cast fire upon the earth; and what will I, if it be already kindled?”—Luke 12 : 49.

“John answered, saying unto them all, I indeed baptize you with water, but there cometh he that is mightier than I, the latchet of whose shoes I am insufficient to unloose; he shall baptize you with the Holy Ghost and with fire.”—Luke 3 : 16.

“But I have a baptism to be baptized with, and how am I straitened till it be accomplished.”—Luke 12 : 50.

“And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with ; but to sit on my right hand, and on my left, is not mine to give ; but it shall be given to them for whom it is prepared of my Father.”—Matt. 20 : 23.

“For, I think, God has set forth us the apostles last of all, as men doomed to death ; for we are made a spectacle both to angels and to men. * * * Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place. * * * We are made as the refuse of the world, the offscouring of all things, even until now.”—1 Cor. 4 : 9-13. See Heb. 10 : 32-35.

“For every one shall be salted with fire. Salt is good ; but if the salt has lost its saltness, wherewith will ye season it. Have salt in yourselves, and be at peace one with another.”—Mark 9 : 49, 50. Please read from verse 41.

“For the time is come for judgment to begin at the house of God ; and if it begin first at us, what shall be the end of them that obey not the gospel of God ? And if the righteous is scarcely saved, where shall the ungodly and sinner appear ?”—1 Peter 4 : 17, 18.

“Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove

you, as if some strange thing happened to you; but inasmuch as ye are partakers of Christ's sufferings, rejoice, that at the revelation of his glory, ye may also rejoice with exceeding joy."—1 Peter 4 : 12, 13.

"And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish and settle you."—1 Peter 5 : 10.

"And if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified with him."—Rom. 8 : 17.

"But if we discerned ourselves we should not be judged. But when we are judged by the Lord, we are chastened, that we may not be condemned with the world."—1 Cor. 11 : 31, 32.

"Inasmuch as he has appointed a day in which he will judge the world in righteousness by the man whom he hath ordained, whereof he has given assurance unto all men, in that he has raised him from the dead."—Acts 17 : 31.

"For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him."—1 Thess. 5 : 9, 10.

We shall not comment upon all of the foregoing selections, but the reader, as he proceeds, will find them all needed for ready reference. And it is hoped that in each case he will read the context.

It will readily be seen that in Luke 1 : 76-80,

Zacharias is speaking of John the Baptist ; and that in verse 67, Zacharias is said to have been filled with the Holy Spirit, and thus spake under its influence. And he tells us that John should be the prophet of the Most High, and should precede his Son to prepare the Jews, his people, for his coming by preaching to them the baptism of repentance for remission of sins. And thus, in due course of time, John came forth proclaiming the coming of the Lord, and declaring to his people, that although he did indeed baptize with water, that one who would follow him, would baptize with the Holy Spirit and with fire ; and that his fan would be in his hand, and he would thoroughly cleanse his floor, gather his wheat into his garner, and burn the chaff with unquenchable fire.—Luke 3 : 3-17. Jesus has partially accomplished this, but the work is not yet completed.

But to understand what John meant, it is first necessary, as in other cases, to understand the meaning of the terms used by him. The baptism of water is evident to the senses of all. The baptism of the Holy Spirit is mentioned in the Scriptures, but can only be understood by experiencing it. The baptism of fire is the temptations, trials and sufferings, such as our Saviour experienced, and which the saints of God were, and are yet required to pass through. And this is what our Saviour means when he says, "For every one shall be salted with fire." Also, when he said, "I have a baptism to be baptized with, and how am I straitened until it is accom-

plished." And certainly, every believer should be familiar with the temptations and sufferings of the Lord Jesus. And this baptism of fire is what Peter and Paul refer to,—the former, when he says, "But insomuch as ye are partakers of Christ's sufferings, rejoice," &c.,—the latter, when he says, "Joint heirs with Jesus Christ, if so be we suffer with him." Christians, we must either be salted, or baptized with fire, in this life, or in that to come. May God enable us to choose wisely. It is the very worst folly to resist the will, or word of God, as the latter is simply the expression of the former; and therefore, God's will and word also, will prevail and be fulfilled. And Jesus and the apostles have pointed out the true way, and the only way, which leads into heaven; and our Saviour has warned us, that he who tries to climb up by any other way, shall be treated as a thief and a robber. Reader, believer, are you willing to take the risk of being treated as such? Preachers, will you teach others to pursue that course which will cause them to be treated as such? When Jesus says that every one shall be salted with fire, how can any one escape it? You cannot tell us how, for there is no escaping it. No person can truly tell another how to do a thing, which it is impossible to perform. Brethren, your method of getting to heaven, or more properly speaking, of ascending to heaven, is entirely too pleasant to be safe; for when Jesus says that every one shall be salted with fire, it is the word of God, and cannot be overthrown. Indeed, Jesus says, "I came to cast fire upon the earth; and what will

I, if it be already kindled?" And then he immediately adds, "But I have a baptism to be baptized with, and how am I straitened till it be accomplished."—Luke 12 : 49, 50. Does the reader see any connection between the declaration and question in the 49th verse, and what the Lord says of himself in the 50th? For the reader will perceive, that after speaking of his own baptism, and how he was distressed by it, he immediately resumes his subject, and gives us a short explanation of the fire that he was about sending upon the earth; saying, "Suppose ye that I am come to give peace upon the earth? I tell you, Nay," &c. But there is a very close connection, and it is God's will, that the church should see this connection far more clearly than she does, for the true spiritual church is the chosen bride of his Son : and therefore, she must be made pure and without spot, or wrinkle, or any such thing.—Eph. 5 : 27. Therefore, as gold is purified and refined in literal fire, so must the intended bride of Christ be purified by, and in the fire of temptations, trials, disappointments, afflictions, and various buffetings of Satan.

The so-called gospel of this day has a very vague and uncertain sound. Many ministers preach Paul about as much as they do Christ; but they don't either preach, or live as Paul did. They seem to take Christ as their foundation, but they are far from building as Paul did,—and consequently the fire will simply lap up their works in that day when all our works must be tested in God's crucible of fire.—1 Cor. 3 : 13.

Many religious writers and teachers tell us, that the church never was so strong as she is at the present time; and in their folly, they don't except the primitive church instructed and led by men so filled with the Holy Spirit, that they, like our Redeemer, healed the sick, cast out devils, raised the dead, and preached the gospel in its purity and power, while the church itself abounded in the love of God, and the gifts of the Holy Spirit. Neither did believers of that day expect to be exempt from fiery trials, for they were taught to expect the baptism of fire, as well as the baptism of the Holy Spirit; and consequently they believed, that "All who live godly in Christ Jesus shall suffer persecution."—1 Tim. 3 : 12. If they did not sing, as do the believers of this day,

" Jesus has paid it all,
All the debt I owe ;"

yet they believed it; and furthermore, they believed that they must follow their Redeemer through trials, temptations, persecutions, other sufferings, and if needs be, even unto death. Those words of the poet are true, when properly construed, but partially false, when Satan puts his construction upon them, which is very much the same, as that of many believers of the present time. The primitive Christians did not believe that Christ had redeemed them from suffering with him; or if they did believe it temporarily, such a belief was soon swept away by the teachings of the apostles and their own experience. Think you that God has provided a different, and a pleasanter way for us into his kingdom of glory and everlasting bliss?

No, it is the same road that the Saviour trod, although the Christian may not always be conscious of it while on the way. But how can he be conscious of it, when he knows nothing of such a road ; that is, the real and true way of the cross ?

Here is a verse of poetry which Satan can make very little use of :

“ Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas ? ”

And here is another which both the adversary and worldly, and pleasure-loving professors dislike, as do all carnally minded persons :

“ Sure I must fight, if I would reign,
Increase my courage, Lord ;
I'll bear the toil, endure the pain,
Supported by thy word.”

Believers fail to see, that if they would reign with the Lord in glory, that they must follow the Captain of their salvation ; and that their experience must closely resemble that of their Redeemer. We cannot, by dying, save the world, as we are not appointed to that position in God's great plan ; but we are appointed to aid, by both performing, and suffering our part, in that great work of salvation, and there is a far greater similarity between the experience of the Lord Jesus Christ, and that of his true disciples, than that which is now taught. And I shall now present this similarity of experience according to the light and understanding bestowed upon me by the Lord Jesus.

Man's relative standing to the great Author of our existence is much nearer than now taught by the ministry, as is shown by the following language of Jesus to the Jews, when they would have stoned him because he said he was the Son of God. "Is it not written in your law, I said, Ye are gods? If he called them gods to whom the word of God came (and the Scripture cannot be broken), say ye to him," &c.—John 10 : 34, 35 ; and also by Paul's language to the Greeks, Acts 17 : 28, where he tells us, that we are the offspring of God. Now brethren, don't try to break the Scripture I have just given you, by any of your traditions, either new, or old, but let them remain entire, and in full force with the people. And now let us consider man's relative standing with Christ, not as Christ is now, but as he was when here in the flesh.

First, Jesus was begotten by the Father through the operation of the Holy Spirit ; while we are begotten by earthly fathers ; and from thence sprang his infinite superiority over us, because from his very conception he had the divine nature of the Father in him, being begotten from above at the very instant, (as we have reason to believe), when Mary believed the words of the angel,—“The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee ; therefore, also that holy thing which is begotten, shall be called the Son of God.”—Luke 1 : 35. The Greek word, *γεννω*, in the original of the foregoing quotation, signifies either to be begotten, or to be born ; but King James' transla-

tors were very far from exercising a sound discernment in translating it. And γεννω is the same word that is translated to be born in the conversation between Jesus and Nicodemus found in John 3; and also when found elsewhere in the Testament. Therefore the reader is entitled, at all times, when he meets with the word born, or the word begotten, in the New Testament, to the privilege of substituting one word for the other, as the Spirit may direct. And if a person has not the Spirit to guide him, let him humbly seek it, that he may really have some conception of the gospel of the Lord Jesus, always remembering that spiritual things are not comprehended through the mental faculties of the strongest natural intellect; but that they must be spiritually discerned.

Please note it down carefully, that Jesus was begotten by the Holy Spirit, and thus begotten from above. Therefore, Paul says, that Jesus, the second man, was the Lord from Heaven, while Adam, the first man, was of the earth, or from the earth, earthly; and so are all Adam's descendants.

And thus it becomes necessary, that after our natural birth, we should be begotten by the Spirit, or begotten from above, as we come into life with an impure spiritual nature, while Jesus entered upon this life with an entirely pure spiritual nature; and that is what Paul means when he says Jesus was without sin.—Heb. 4: 15. Thus we perceive, that Jesus entered upon this life with an advantage over us, or, in other words, with a standing so superior to

ours at the commencement of our natural lives, that in the contest with Satan, the flesh, and the world, he was able, by pursuing the same course, which he requires us to pursue, to overcome all his foes ; and thus said to his disciples, as the great contest was nearing its close, "Be of good cheer, I have overcome the world."—John 16 : 33. "Now shall the prince of this world be cast out."—John 12 : 31.

But Jesus, like us, received his body from Mary, his mother, and thus had an earthly and fleshly body, and consequently, natural desires, springing entirely from that natural body. And consequently, it was through the natural desires of the body, that Satan could approach and tempt him. And Paul understood this, when he wrote of Jesus, that he was tempted in all points as we are. But no person can be really tempted with any thing, unless he has some desire for it.

Christians should learn to distinguish between being begotten of the Spirit, and born of the Spirit ; or its equivalent, being begotten of God, and born of God ; or begotten from above, and born from above ; for the difference is similar to that of natural conception, and natural birth.

Being begotten by the Spirit at first, it was not necessary that Jesus should, like us, be begotten by the Spirit, or from above, after his natural birth ; consequently, in his biography, we read of nothing of that character. But we do read of his being more fully endowed with the Holy Spirit at the time of his baptism with water. And in truth, I think we

may say, that at that very time when John saw the Holy Spirit, in the apparent form of a dove, descending and resting upon Jesus, he was, indeed, baptized with the Holy Spirit.

Thus we find that Jesus was begotten by the Father, born of woman, was baptized with water, and then with the Holy Spirit. On our side, man is begotten by man, born of woman, and when he believes the gospel, is then begotten from above; and if he truly believes, and repents, and obeys the gospel, is baptized with the Holy Spirit. Jesus never sinned, and therefore, had no need of repentance. And thus it was with the little children of whom Jesus said, "Of such is the kingdom of heaven;" as they had never sinned, and therefore, needed no repentance.

We are begotten from above by believing the gospel.—James 1 : 18; 1 Cor. 4 : 15. For whoever believes the gospel, believes on the Son of God; and whoever believes on the Son of God hath eternal life commenced in him; that is, he is begotten of the Spirit, or begotten from above. But we will continue the comparison between the experience of Christ, and a Christian. We are now at that point where Jesus and his disciples are both baptized with the Holy Spirit.

Now notice, that as soon as Jesus was baptized with the Holy Spirit, then commenced his baptism of the fire,—viz., temptations, being led by the Holy Spirit into the wilderness, to be tempted by the devil, or Satan. Then followed persecutions, privations,

and death. And many true Christians have endured all these after having experienced the baptism of the Holy Spirit. Consider the case of the apostles, and that of many other true Christians. Did not the baptism of fire follow that of the Holy Spirit in the apostles' experience? They were not persecuted until baptized by the Spirit; but when they were thus baptized, then followed the baptism of fire; viz., imprisonment, scourgings, and finally death in many cases; and if tradition is true, every apostle was put to death for the gospel's sake. But the baptism of fire may, or it may not include death.

I believe that the baptism of fire always follows the baptism of the Holy Spirit; and I am satisfied that it never precedes it. And I believe the baptism of fire will follow that of the Spirit, if the believer is faithful, and also tarries long enough in the body to experience it; although God may not, in every case, use the same means to effect it. And this, Christians baptized with the Holy Spirit should know, that they may not think "some strange thing has happened unto them," as it is an evidence that they have received such baptism. For Peter wrote to what may be truly termed Holy Spirit Christians, when he said, "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you; but inasmuch as ye are partakers of Christ's sufferings, rejoice, that at the revelation of his glory, ye may also rejoice with exceeding joy." Now, notice this,—“If ye are reproached

for the name of Christ, blessed are ye, because the Spirit of glory, and the Spirit of God resteth upon you."—1 Peter 4 : 12-15. That is, the Holy Spirit rested upon them, as it did upon the Lord Jesus ; and the fiery trial through which they were then passing was the baptism of fire. Peter himself had passed through much of his, and was grounded and settled ; but he well knew that he had yet to follow his beloved Lord through that special portion of it which Jesus had foretold.—John 21 : 18, 19.

And here I think it proper to remark, that many exceedingly foolish and worthless harangues have been delivered from the pulpit, which have had a greater tendency to disparage this distinguished apostle in the minds of believers, and thus offend the Lord, than to accomplish good.

And please notice that it was those persons whom Peter and Paul termed the elect, and who were first baptized with the Holy Spirit, that were enduring this baptism of fire. And now, disciples of John Calvin, suffer me, in kindness to ask, if you either teach or experience this baptism of fire? To what fiery trials are you now subjected? What persecutions are you enduring? Paul is your favorite apostle ; and he tells you, "That if any man will live godly in Christ Jesus, he shall suffer persecution."—2 Tim. 3 : 12. Does that apply to you? Not according to my observation, which has been both a careful and a charitable one for thirty years. Therefore, are you really God's elect, or simply John Calvin's? Please examine yourselves carefully, both

preacher and layman, and know certainly to which class you belong. Do you love the followers of Jesus as he gave us commandment to do? Are you partakers of Christ's sufferings? Do you as partakers of Christ's sufferings, give reliable evidence that the Spirit of glory and the Spirit of God rests upon you? And these same questions I would ask myself, and all who profess the name of Jesus, lest we be found at that day, among the reprobate, or rejected. Let us ever remember, that, although Peter teaches the true doctrine of election, yet he also teaches us to make our calling and election sure.—2 Peter 1 : 10. We should all be very careful how we label ourselves for heaven, lest the angels follow not such directions, when they are sent forth to sever the wicked from the just, or the tares from the wheat.

At the first coming of Christ, the Jews had labelled themselves as the elect people of God, and also the elect of Christ his Son. But did the result prove their conclusion correct? Any one familiar with their history knows that they were greatly mistaken. Let all believers make a proper application of the foregoing questions and remarks to themselves. And let none of us think that we can escape the baptism of fire, if we are truly numbered among the jewels of our Master.

The Jews very unexpectedly found themselves reprobates, when they were considering themselves the elect; and for a long time had been the elect of God. Let us learn wisdom from such a lesson, for it

is a truth, that now few believers progress far enough to even receive the baptism of the Holy Spirit which precedes that of fire. Can such really be sons of God? Believer, have you ever really been chastened by the Lord? Have you ever experienced sufferings that are not common to other men, both to saint and to sinner? Have you not been a professed believer long enough to have had such an experience? Then, why do you write yourself down as a true child of God? You may reply, I know that my Redeemer liveth, because he has forgiven my sins. But God forgave sins before either the crucifixion, or the resurrection of Christ. Jesus forgave the palsied man his sins; but that did not make him a child of God; and have you any reason to believe that the forgiveness of sins now makes one a son of God? If so, produce the Scripture to prove it. But they were your old sins that were forgiven. Have you no new ones? If you have been properly instructed upon this point, you will promptly admit that a stand-still believer, or a non-progressive believer, sins by not progressing; and therefore, he has new sins; for he sins by not doing what God requires him to do, as I will quickly show you from the Scriptures. Have you since you first professed the name of Christ, been diligently adding to your faith, courage, knowledge, temperance, patience, godliness, and love? Do you know your condition if you have not added these graces to your faith? Hear the apostle,—“For he that lacketh these things, (these graces), is blind, seeing only what is near, (or closing his eyes).” That

is, by your own negligence, you destroy your spiritual vision and comprehension of the gospel. This is equally true of both preacher and layman ; and when they are both alike in this regard, they fall into the ditch together, as they then constitute the class termed by our blessed Lord,—“The blind leading the blind.” But the apostle says that if we diligently add to our faith, the above-named graces, we shall never stumble ; but that there shall be richly supplied unto us an entrance into the eternal kingdom of our Lord and Saviour Jesus Christ,—2 Peter 1 : 1–11. Please to carefully read the above quotation and its context: for in it is the positive and comforting assurance, that we may become partakers of the divine nature of God, and then, the apostle tells us how to become so. And I would earnestly request the believer to carefully note the striking contrast there portrayed between the believer who adds to his faith the graces mentioned, and him who does not. Please notice, that it is not through one of “those precious promises” that we become partakers of the divine nature, but through them all ; and this is quite in harmony with Jesus’ teachings, when he prays,—“Sanctify them through thy truth ; thy word is truth.” And furthermore,—“Man shall not live by bread *alone* ; but by *every* word that proceedeth out of the mouth of God,” John 17 ; Matt. 4 : 4.

The foregoing remarks and quotations are intended to lead the believer to consider where he is, or what is his spiritual standing ; that is, whether he is simply begotten by the Spirit, or born from above—

whether he is yet in an embryo state, or really born ; for there are very many believers, who have been begotten by the word of truth, but are yet unborn ; and they are far too well contented in that dangerous state. And I add, with all due respect, let some ministers consider the last remark. For I desire to lead the reader to consider whether he has ever advanced to that point in his religious experience where he can be subject to the baptism of fire. For we may rely upon the fact that Christ has an order, or system, in regenerating man ; and to present the fact more evidently, I will now refer to Paul's teachings upon the same point, where he says to Christians,—“Ye have not yet resisted unto blood, striving against sin, and ye have forgotten the exhortation, which reasoneth with you, as with sons,—My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved by him ; for whom the Lord loveth, he chasteneth, and scourgeth every son he receiveth. If ye endure chastening, God dealeth with you, as with sons ; for what son is there whom his father chasteneth not ? But if ye are without chastening, whereof *all* are made partakers”—mark the last five words—“then are ye *bastards*, and *not* sons.” Furthermore, we had fathers of our flesh to chasten us, and we gave them reverence ; shall we not much more be subject to the Father of our spirits, and live. For they, verily, for a few days, chastened us as seemed good to them ; but He *for our profit*, that we may be partakers of his holiness. * * * Follow peace with all men, and holiness, without which no

man shall see the Lord," Heb. 12 : 4-14. Here Paul was writing to the Hebrew Christians who were enduring at the time the baptism of fire mentioned by John the Baptist, the salting with fire mentioned by Jesus, and the fiery trial described by Peter; and which Paul describes as the chastening which the Father administers to *all* his sons for their profit, that they may be partakers of his holiness; that is, of his nature. But there is one additional, and very important declaration here made by Paul; and that is, if we are not chastened, then we are *bastards*, and *not* sons; consequently, if we are not sons of God, then we are not his heirs. And this fully and clearly agrees with what he asserts in Romans 8,—“If sons, then heirs; heirs of God, and joint heirs with Jesus Christ, if so be that ye suffer with him.” And those believers who come off conquerors in this fiery trial, are the overcomers of Rev. 2 and 3, and of whom Jesus says,—“To him will I give to eat of the tree of life * * * and that he shall not be hurt by the second death; * * * and, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne; * * * and, to him will I give authority over the nations, and he shall rule them with a rod of iron, &c., and I will make him a pillar in the temple of my God.” Yes, Jesus says that such, the overcomers, shall not be hurt by the second death, and shall sit down with him in his throne.

Now turn to Rev. 20 : 4-6, and read,—“And I saw thrones, and they sat upon them; and I saw the souls

of them that had been beheaded for the testimony of Jesus, and for the word of God * * * and they lived and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; over these the second death has no power, (or jurisdiction, or influence)." Here we have the true elect, those who had experienced on earth the baptism of fire. These were sons, not bastards. These had become heirs of God and joint heirs with Jesus Christ. Why? because they had suffered with him on the earth, where he suffered before. Who are heirs? Is it the legitimate son, or the bastard child? You reply, the legitimate son, of course. Very well, Paul tells us that such a son God chastises. If you yet believe that you can inherit the kingdom of God without this baptism, then turn to Acts 14 : 22, where we are told that both Paul and Barnabas taught the disciples, that it is through many tribulations we must enter the kingdom of God. And this harmonizes with the saying of Jesus,—“Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice, and be exceedingly glad; for great is your reward in heaven.” And thus the honest-hearted Christian will find, that the teachings of Jesus and all of the apostles agree upon this question: but the disobedient will not see it; for all such desire to get into heaven “some other way,” than by the way of the cross of Christ.

And now, at this point, I want to submit to all Christians the following questions: Has not the church lost sight of the true cross of Christ? Please to carefully consider this important question. Is it not far more reasonable and just, if God has an elect people, that such elect should suffer with Christ, as they are to be joint heirs with him to the kingdom prepared for them from the foundation of the world? —Matt. 25 : 34. Paul tells us that the author of our salvation was made perfect through sufferings; then is it not reasonable that the heirs of the kingdom should be made perfect in the same manner? It is not only reasonable, but just, and the Scriptures teach us that it is so. There is the true cross of Christ, and there is also a spurious cross of Satan's manufacture which his ministers are now preaching. Reader, if you are in any degree, one of those ministers, be warned in time, or you will be severely hurt by the second death.

That spurious cross may always be known by its having no baptism of fire, no salting with fire, no fiery trials, no chastening of the Lord, and very little Christian sympathy for those who are enduring the same; and in many cases, no Christian sympathy at all, although there may be acts of kindness extended in such cases. But let all perform such acts in the best spirit they have, and humbly pray to know more of the way of salvation, and for the loving sympathetic spirit of our Redeemer, which will enable us to truly "weep with those who weep, and to rejoice with those who rejoice."

I wish the reader to remember that I have been speaking of the joint-heirs with Jesus Christ; for it is they who experience the baptism of fire, that they may also be made perfect through sufferings, as was our Saviour. Some preacher may say in reply to this: "But Jesus was to be our great high priest, and it was necessary that he should experience all he did, that he might sympathize with us in our own infirmities." That is so; but joint-heirs are to be priests of God and of Christ, and reign with him the thousand years.—Rev. 20 : 6. And think you that during such priesthood and reign they will have nothing to do? This question I may answer hereafter.

I have dwelt longer on the baptism of fire than I intended, but not too long; and we will now finish considering verses 16 and 12 of Luke 3.

Speaking of Jesus, John says, "Whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn with unquenchable fire."

The threshing-floor is primarily Palestine, and then, the entire earth, which Christ will finally purify in like manner, as he tells us that the field is the world in the parable of the wheat and the tares; and the wheat are the good; and the chaff are the wicked, or the wickedness that is in the world. This work Jesus has been engaged in during many centuries. And we are told that he will finally cut the work short in righteousness. And in considering the baptism of fire, I think the reader may have obtained quite a correct view of the meaning of fire as

for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit, in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.

* * * * For unto this end was the gospel preached, even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Or paraphrasing the last verse—For this purpose, or for this reason, was the gospel preached even to the dead, that they, having heard the gospel, might be judged by the gospel, in like manner as we will be judged by the gospel, who have heard it while tarrying here in the body, and that they might live in the spirit world, according to the teachings of the gospel, which expresses the will of God concerning us; and moreover, teaches us how to conform to his will, and become partakers of his nature.

When Peter wrote this verse, he evidently had in his mind what he had just expressed in the three preceding verses quoted; as one can see that his mind would naturally revert to what he had there expressed, after saying of the wicked about him, "Who shall give account to him that is ready to judge the quick and the dead," verse 5, chapter 4. Having said that God would soon judge the dead as well as the living, then in a few words, he gives the reason why Christ had preached the gospel in the

spirit world ; that is, that they might be judged by, or according to the gospel. For Jesus says, "My words shall judge you in the last day." The people of Noah's day who were swept away by the flood, had never heard the gospel while dwelling upon the earth, and God would not judge them by the gospel, until they had heard it, and thus had an opportunity to either accept, or reject it,—to either obey, or disobey it.

It is really absurd to talk about Noah's having preached the gospel to any one ; for Noah did not have the gospel himself. No one on the earth had it, till Christ came. We are told that Noah was a preacher of righteousness. So were Moses, Samuel, David, Elijah, Isaiah, and many others ; but they were not preachers of the gospel, as I have already shown they did not have it. And Paul says, that the gospel plan had been hid from all eyes, and generations.—Col. 1 : 26. And Peter says, that, even in his day the gospel was hidden, or withheld from the angels.—1 Peter 1 : 12. And let some one, who says that Noah preached the gospel, tell us what Jesus meant when he said to his disciples, "For verily I say unto you, that many prophets and righteous men desired to see the things ye see, and saw them not ; and to hear the things ye hear, and heard them not."—Matt. 13 : 17. Was it not the gospel that the disciples were hearing from Jesus' lips ? Peter says that the gospel was hid from the angels : and Paul says that it is through the church, that the gospel is to be preached to them ; and in the same connection

tells us that it had been hid in God who created all things. For he says, "Unto me, who am less than the least of all saints, was this grace given, (or favor shown), to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery, which from all ages has been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places, might be made known through the church the manifold wisdom of God, according to the purpose of the ages, which he purposed in Christ Jesus our Lord."—Eph. 3 : 7-11. Please notice that Paul says God had *for ages* kept the gospel wholly to himself, or within his own mind. And that it is through the church, that the gospel is preached to the inhabitants of heaven, the angels. This is a portion of the great glory bestowed upon the true church of Christ. But the reader may ask, "Why are you so particular in regard to who preached the gospel to the people of Noah's day?" First, because we need the whole gospel plan. Secondly, because the usual teaching of the church upon this point, leaves every generation before Christ's time without a knowledge of the gospel, except Noah's generation. If I should admit that Noah did preach the gospel to his generation, then it cannot be shown that any other generation had the gospel between Adam's day and that of Christ. And no man can be saved without the gospel; for it is the gospel which gives us a knowledge of Christ, and the plan of salvation through him, and consequent-

ly, a knowledge of God. Do all the teachings of the Old Testament do it? Certainly not, and that, because the authors of that book did not have the gospel. It was hidden in the infinite mind of the Father till Christ came. There is no other method of salvation but through Jesus Christ; and in order to be saved through Christ, we must believe in him; and in order to believe in him, we must first hear of him; and that rule applies from the creation to the end of time, through all ages. And thus it follows that the heathen of our own day who die without a knowledge of the gospel, must hear it at some future period. And when shall that be? For no one can believe without hearing; or in other words, no person can believe in any thing until he know of its existence.

Now I have already shown from Paul's teachings that from Adam to Moses man was without law; also, that where there is no law, sin is not imputed, as then, there is no law, or rule of conduct, to be violated. It therefore follows that the people living between Adam and Moses, a period of about 2,500 years, had no sin imputed unto them, and therefore, are not under condemnation. Consequently, they never will be under condemnation, until they hear the gospel, and reject it, or disobey it. And it was for this reason, that Christ went into the spirit world and preached the gospel, and that, not only to the people of Noah's day, but also to all the inhabitants of the spirit world; or in other words, to all the dead; that hearing the gospel, they might be judged

by the gospel, or, "according to men in the flesh," who now hear the gospel. The Protestant denominations, by the construction they put upon Peter's language, throw away the only means known to us of extending the gospel, with its life-giving power, to people of any, and every generation, who have died without hearing it. Let people, and especially preachers, who say, that in the Testament we have the gospel, not distort its language, in order to make it conform to their views of what is true and useful; but rather, so transform their own views that they may conform to the truths of the gospel, and leave the results with the infinite Author of the plan of salvation. Protestants fear, that if they take the plain and simple language of Peter as it reads, they will let in the Roman doctrine of purgatory—and thus they fear the result which is the Lord's; and thus regarding the result, instead of trusting in the truth, they impair God's plan of salvation by distorting the truth, and endeavoring to make the apostle say what he does not intend to say. In verse 5, chap. 4, Peter had just remarked that God "is ready to judge the quick and the dead"; that is, the living and the dead; and then says,—“For unto this end was the gospel preached unto the dead,” etc.; so it is preposterous to say that Peter by the word dead in the sixth verse, meant anything different from what he did in the fifth. So it is impossible to truly say, that by the term dead in the sixth verse, Peter meant dead in trespasses and sins, and thus give the preaching to Noah, by saying that Noah preached to peo-

ple who were spiritually dead, instead of literally so. Again, I will suggest to the reader, that verse sixth would have been wholly superfluous and inapplicable, if Peter had intended to say that it was Noah who preached, as no explanation or further remark would have been needed.

I think that the reader will perceive from the foregoing remarks, that if Christ did the preaching, that is, really preached the gospel to the dead, that all those dead were brought within the scope of the gospel, equally with those who hear it during the life in the body. And we have no reason to believe that Christ's preaching was confined to the dead of Noah's generation, but rather, that it embraced all the dead up to the time of Jesus' resurrection; as Peter says of him, being put to death in the flesh but quickened in the spirit, &c., showing the time when the preaching was done. But if we say it was Noah who preached, then we only bring the people of his day within the scope of the gospel. And suffer me to ask, why God should have the gospel preached to them only, of all the generations before Christ? Again, I have already called the reader's attention to the fact, that Jesus said of the Jews, that they would not have had sin, if he had not spoken unto them words which no other man had ever spoken; that is, he had pointed out to them the way of life, and they, by rejecting the truth, retained their sins, or caused their sins to be imputed to them, see John 15:22-24. And this view of the text agrees with the following words of the Lord,—“And this is the

judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil," John 3 : 19.

God's plan for preaching the gospel was not restricted to the living, but also extended to the dead, as Peter well knew when he wrote the words under consideration; and no person had greater facilities for knowing and understanding the whole scheme of salvation, and its workings, than Peter, being even so honored by the Father, that the Son declared him "blessed," when Peter said to Jesus, "Thou art the Christ, the Son of the living God"; and Jesus in his reply, said, "Blessed art thou, Simon Bar-Jonah," etc. * * * and upon this rock will I build my church, and the gates of Hades shall not prevail against it." And what are the gates of Hades, but death? And this agrees with Jesus' words to Martha,—“He that believeth in me, though he were dead, yet shall he live.” By the favor of our Heavenly Father, all men are privileged to hear the gospel either in this, or in the spirit world.

If any reader believes that after this life, man has no living existence and consciousness until the resurrection of the body, I refer him to these words of Jesus,—“Now he is not a God of the dead, but of the living; for all live unto him,” Luke 20 : 38. And also, to the condition of the rich man and Lazarus, the beggar. And let such reader especially mark the words,—“For all live unto him.” The departed may be dead unto us, but they are not dead to their infinite Creator; and he reaches and influ-

ences them in that life, as in this. If it is not so, why should the Saviour, who was the very embodiment of truth, present to us a scene in the other world, which never had any existence, or any counterpart? For under the circumstances, such representation would only serve to blind and mislead us. Reader, about eighteen hundred years have passed away since the apostles fell asleep; and do you believe that they have been in a torpid and unconscious state ever since, while their Lord and Master has been constantly engaged in the great work of salvation, and subduing all things unto himself, that he may deliver the kingdom into the hands of the Father, that God may be all in all? We agree that God works by instrumentalities. Then why should we not believe that our Saviour is now working in like manner? And if this is so, what equal, or more appropriate instruments can we conceive of, than the twelve apostles of the Lord who followed him here on earth in the work of regeneration and perfection, being baptized with the same baptism that he was baptized with, according to his word; and thus being made perfect through sufferings, as was their Lord, are they not especially qualified to aid their beloved Lord, who redeemed them and us from death, in the glorious work effecting the restitution of all things? Reader, why should not this be so? It is far more reasonable than believing that the entire primitive church, resplendent and glorious as it was with the gifts of the Holy Spirit, has been lying dormant, inactive and useless during the past eigh-

teen hundred years, while our Redeemer has been actively engaged in the great work of subduing, or subjecting all things unto himself, 1 Cor. 15 : 21-28. For it is through the church, as his co-worker, or medium of communication, that God makes known, or will make known, in the heavens, to the angels, the glorious plan of redemption, which Peter said was hid from the angels in his day, and which Paul said was to be made known to them through the church. And to clearly establish this point, I shall now refer the reader to Paul's remarkable and profound letter to the Ephesians ; for I know of nothing in all of the apostles' writings, that sinks deeper or rises higher, than some portions of this epistle which are indeed sublime, and exceedingly precious to the meek and lowly in heart ; and who have so grown in Christ, the blessed One, that they can receive something more than simply the milk of the word, or the first principles of the doctrine of Christ, such as baptism, laying on of the hands, resurrection of the dead, and eternal judgment, Heb. 5 : 11-14 ; 6 : 1-3.

The reader may observe, if he will, that the term heavenly places, or heavenly things, which seem to signify heavenly conditions, or heavenly localities, or both, is often used in this epistle ; and the term evidently signifies both the higher and highest state or condition of the spiritual universe ; and I mean by the latter term both the heavens and the earth. That the term "heavenly places" embraces the spiritual condition of the church on earth is evident

from chap. 1, verse 3, where Paul says that God hath blessed us with every spiritual blessing in the heavenly places in Christ. That the term signifies the highest conditions in the heavens is evident by Paul's saying that the Father raised Christ from the dead, and made him sit at his right hand in the heavenly places, far above all rule and authority, and power and dominion, and every name that is named, etc., 1: 20-23. See also 2: 4-8, and 6: 12. These references, when carefully considered by the spiritual christian, serve to prepare the the mind for the following language,—“To the intent, that now unto the principalities and the powers in the heavenly places, might be made known through the church, the manifold wisdom of God, according to the purpose of the ages which he purposed in Christ Jesus our Lord,” 3: 10, 11. But read the 9th verse where it is said that this wisdom had been hid with God from the beginning of time.

From the foregoing quotations, it is quite evident to me, that the term heavenly places, comprehends the church on earth, the intermediate spiritual world, and the heavens; for by the term is embraced, or expressed, the place where Christ and the Father are—where the church is—where the angelic host is, and also where the evil spirits are: for Paul says to the church,—“For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the rulers of the darkness of this world, against the spiritual hosts of wickedness in heavenly places.” Therefore he says, “Put on the

whole armor of God, that ye may be able to stand against the wiles of the devil." And Jesus tells us that the devil is the prince of this world.

But now having shown that the term heavenly places embraces the heavens, the foregoing language of Paul shows that the church has a very important duty to yet perform to the angelic host by unfolding to them the wisdom and love of God embodied in the gospel of our Saviour; as the principalities and powers in the heavenly places in chap. 3 : 10, cannot mean the same as the principalities and powers mentioned in chap. 6 : 12, against whom the church has to contend and wrestle; for the latter are described as having Satan at their head as their leader. And the latter are mentioned as the enemies of the church which she has to fight, while the former are mentioned as heavenly beings who are to be instructed by the church, not fought; and whom Peter describes as being desirous to look into the gospel plan of salvation, by which, (through Christ), the Father determined to, and is now reconciling all things to himself, whether they be things in earth, or things in heaven, Col. 1 : 20. From which it would seem that the heavens are not yet in the pure and glorious state which God intends they shall be; and as Jesus declared that all power was given to him in heaven and on earth, he is now engaged in subjecting all things to himself, and thus to God. And as Paul tells us that it is through the church that the gospel is made known to the inhabitants of heaven, and as the church is a co-worker with Christ, why should

not all the followers of Jesus on the earth, when they pass into the spirit world, continue to labor there with their Lord and Redeemer? And why should the Saviour have deprived himself of the services of his chosen apostles, and that of the entire primitive church during the past eighteen hundred years, while he has been laboring to reconcile all things unto the Father?

Notice that it was some years after the ascension of our Lord, that Peter asserted that the angels desired to look into and comprehend the gospel and its wonderful economy, so it was not then unfolded to them. But as Paul tells us, that work was to be done through the church, it may have commenced when the primitive church, with the apostles at its head, finished its glorious work here on the earth, which was then allotted to them to perform. But whether the saints who have passed away, or passed out of what Paul terms the body of our humiliation, (Phil. 3 : 21), have yet entered upon their great and glorious work, or have not, it seems quite certain, that the saints of God have such a work to perform. And as Peter tells us that the Redeemer engaged in the work of preaching the gospel to the so-called dead, but who are alive to God, according to the teachings of Jesus, it seems quite reasonable, that departed saints of every generation should be engaged in the same work. Let the reader consider the billions upon billions that have passed from the earth without any knowledge of either God or Christ, and he may catch a slight conception of the vast

work that was, and is yet to be performed in bringing them to a knowledge of the truth as it is in Christ, and that truth, which is the gospel, they must have, as well as we, to bring them to Christ. And the Bible does not teach that the whole gospel will be instantaneously flashed upon their minds, any more than upon ours; and therefore, we have no right to assert any such thing. It is a mere conception of the human brain, or of Satan, as he delights in any sort of a lie.

We believe, and we know, that people without a knowledge of God are both intellectually and morally degraded while they tarry here in the body; therefore, we have reason to believe, that their progress when they may hear the gospel after the death of the body, must be as slow as ours, who hear it now. Then why should eighteen hundred years be lost from this great work? And that, especially, when Peter tells us that Jesus commenced the work? Here on earth Jesus and the apostles commenced by teaching the first principles of the gospel, and ascended to higher principles, as their hearers could bear them; and why should it not be the same there?

I both respect and love our Advent brethren, because they preach directly, as a part of the gospel, the return of our Lord to this earth to be glorified where he suffered and was put to shame; and that he shall reign here on earth with his saints, where he and many of them were cruelly condemned and put to death, which glorious truth is but little taught

now by the teachers of the various sects. But our Advent brethren were drawn into the business of creed making, (and Satan came also, as he naturally feels that his interests demand his attention on all such occasions), and engrafted upon their creed the theory, as a doctrinal principle, that all mankind, from the day they put off this earthly tabernacle, whether saint or sinner, remain in an entirely unconscious state until the day of judgment, or the coming of the Lord Jesus. Consequently, they believe that nothing can be done either by, or for the departed during that period, as they believe that they are wholly incapable of either acting, or being acted upon. Such brethren with many others, say that Noah preached the gospel to the spirits in prison, when Noah neither had the gospel which he might preach, or any spirits in prison to whom he could preach the gospel. In justice to the Advent brethren, I will say, that some of them do not hold the theory of the unconscious state of the departed. Therefore, I hope the latter will not consider themselves included by any remarks which are not applicable to them.

SIGNIFICATION OF VARIOUS WORDS AS USED IN THE SCRIPTURES.

Here I think it well to call attention to a few words in the New Testament which have different meanings in different connections, so that a person will certainly become confused if he gives those words the same literal meaning in every case, and

will also be led into error. And here arises a serious difficulty for many earnest seekers for gospel truth. Among such words are die, death, and perish, with their derivatives; and I will add sleep, asleep and hate. And that the reader may readily see the peculiar manner in which they are used, I will give certain passages containing them. "He that loveth his life, shall lose it; and he that hateth his life in this world, shall keep it unto life eternal."—John 12 : 25. "If a man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."—Luke 14 : 26. "He that findeth his life shall lose it; he that loseth his life shall find it."—Matt. 10 : 39. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life."—John 3 : 12. "For as many as have sinned without law, shall also perish without law; and as many as have sinned under law, shall be judged by law."—Rom. 2 : 12. "For we are a sweet savour of Christ unto God in them who are being saved, and in them who are perishing; to the one, a savour from death unto death; to the other, a savour from life unto life."—2 Cor. 15 : 16. "But though our outward man is perishing, yet our inward man is renewed from day to day."—4 : 16. "Then they also who are fallen asleep in Christ have perished."—1 Cor. 15 : 18. "The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to us-ward, not wishing that any should

perish, but that all should come to repentance.”—2 Pet. 3 : 9. “Whosoever liveth and believeth on me shall never die.”—John 11 : 26. “Verily, verily, I say unto you, if a man keep my word, he shall never see death.”—8 : 51. “Our friend Lazarus is fallen asleep ; but I go that I may awake him out of sleep. * * * Then Jesus said unto them plainly, Lazarus is dead.”—John 11 : 11-14.

Any enlightened Christian will not say, that Jesus intended to tell us that we must literally hate our natural life, or to really hate or even dislike our parents, whom we are commanded to both love and honor. Then, what does he mean ? In all cases to acquire the truth, we must diligently compare Scripture with Scripture ; and by so doing we may arrive at the truth, if we have the aid of the Holy Spirit. What is meant by hating in the foregoing quotations ? It is, that we must turn away from every thing and every body that prevents our complying with what the gospel requires of us ; and this view is in keeping with the teaching of Jesus when he says, “He that renounceth not all that he hath, cannot be my disciple.” And that is why Jesus once said to his mother, “Woman, what have I to do with thee ?”—John 2 : 4. And also to Peter, or rather, to the spirit which at that time was in Peter, “Get thee behind me, Satan, for thou art an offence to me.” For I cannot think, that he would call one of his most devoted disciples, Satan. In the first instance, the Lord desired Mary to understand that he had renounced every thing of an earthly nature ; and in the second

instance, to teach the same, and that such renunciation included his natural life, which he was about to lay down for the life of the world.—John 6 : 15. And let us remember that Jesus died for us while we were sinners ; and that he requires us to follow in his footsteps, and like him, to overcome the world. Therefore, Jesus says, “He that hateth his life in this world, shall keep it unto life eternal ;” that is, he shall never die. He may lay off this earthly tabernacle, this body of our humiliation ; but we do not die, as do the wicked, if we are truly the Lord’s. Therefore, there must be a very great difference, separate and apart from the question of happiness and unhappiness, between the state of the righteous, and that of the wicked in the spirit world. We know that skillful physicians have sometimes pronounced people dead who were not, although every thing indicated that such parties were actually dead. But God who fully comprehends the entire construction of man, and his most minute parts, both soul, body and spirit, well knew that animation was only suspended ; and we should remember that our Creator, having infinite knowledge and power, can suspend all motion in man, either of a spiritual, or of a physical character, and for as long or short a time, as he pleases. Now please mark what I say ; and that is, that God can do all this, whether man be in this life, or in the next, with more ease than a man can suspend the motion of machinery which he has constructed, and is running, by shutting off the motive power. Let man cling fast to the great truth, that

with God all things are possible, and not be telling what God can do, and what he cannot. Satan intensely hates that great truth, for therein is hid much true wisdom, which renders it a strong anchor for the storm-beaten Christian. And along side of this truth place another. God is love! The wisest of this world say, that they are just upon the threshold of knowledge, while the simple think they have learned nearly all. And is it not so with our religious teachers?

Jesus said both of Lazarus and of the maiden whom he raised from the dead, that they slept. And it is to be remarked that this term, or its equivalent is used in speaking of Christians who have passed away. Stephen is said to have fallen asleep.—Acts 7 : 60. And especially, it is used by Paul upon such occasions, as in Acts 15 : 6, when he says that some believers are fallen asleep. And verse 18, when speaking of the resurrection, he says, “If the dead are not raised, then they also who are fallen asleep in Christ have perished.” See also 1 Thess. 4 : 13, 14, 15, and 2 Pet. 3 : 4, for the word asleep as applied to Christians who have passed from earth. And in connection with these, consider that the Lord says, “That he who hateth his life, shall keep it unto life eternal—he that keepeth my word shall never see death—he that believeth in me shall never die,” and then tell me how a true Christian can ever die. Notice that Jesus first said of Lazarus that he slept, and that he was going to wake him out of his sleep ; but afterwards, to make them understand him,

he told them plainly that Lazarus was dead ; and this, it should be remembered occurred before the resurrection of Jesus. And Paul says that although the physical man perishes, yet the inward man of the Christian is renewed day by day ; and if this is so, as we know it is, how can the inward man die, although the body does die ? For the spiritual inward man has been increasing, that is, gaining greater and greater vitality daily, while the natural man, the body, or the tabernacle of the real living and increasing man, has been daily decaying, so that at the very moment the two separate, the real, spiritual, living man has more vitality than ever before, and is in no condition to die ; and therefore cannot die. Here see eternal life. Then why should not Jesus say, "He that keepeth my words shall never see death?" Please remember that no man dies a natural death except from some disease, or the natural decay of the body. Neither does the spiritual man. But the natural man may, by some sudden event, die in good health : but no such event awaits the inward man. But how is it with the sinner ? Does not both the inward and the outward man perish day by day ? If so, then they are both perishing, or sinking together daily. Therefore, when the two separate, as both have been decaying, or perishing, we are led to ask, what is the condition of each ? As to the outward man of the sinner, we know that is dead ; but is the inward man dead also ? As the inward man has been constantly decaying, he has been approaching death continually, but does he reach the

point of death at the same moment the outward man does? Does not that depend upon how great a sinner a man is? For sin causes the sickness of the soul, as righteousness gives the soul health.

Reader, permit me to ask if your inward man is being renewed day by day? Or are you perishing? And let us, who profess the name of Christ, ask ourselves the same question. Let us examine ourselves closely and honestly, lest we be condemned with the world. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened by the Lord, that we should not be condemned with the world.—Rom. 11 : 31, 32.

We now approach the consideration of a word which will especially require the reader to keep all sectarian teachings out of sight, thought and hearing, as we are frequently influenced by both truths and falsehoods when we are not thinking of them.

The word, referred to, is *perish*, which we will examine by comparing Scripture with Scripture, and by the aid of the Holy Spirit. For hundreds of years the church has construed the word *perish* to signify eternal punishment, or as resulting in eternal punishment, whenever used in the Scriptures, unless the context very plainly showed that the word referred solely to natural things; and even then, in many cases, they have given it a twist in that direction. For instance, when Jesus said to the Jews, "Unless you repent, ye shall all likewise perish," he had no reference to punishment after death, but their destruction by the Romans. Yet the ministry have

construed it to signify eternal punishment. In that case it referred solely to temporal things; but in many cases it refers to the spiritual condition of man both present and future; and it is in the latter connection we will consider it. But as perishing tends, or leads to death, or dissolution, and as death is the opposite of life, it becomes necessary to first consider life, and the source of life. For eternal life is from God alone. Some one may say, "So is temporal life." That is so; for all life both animal and vegetable is from him. But God alone, both in and of himself, hath immortality. Thus eternal life is a part of God's nature; and he imparts such life to whom he will. But is the common, or general idea, that man, at his natural birth, has eternal life in him, correct? The prevalent idea is that a man unregenerated has an eternal life within, and therefore, he will live forever in eternal misery because of his sins. If this is so, why does Jesus speak of God's destroying both soul and body in Gehenna (hell)? And if man from his natural birth, (that is from the time of such birth), is immortal, or has eternal life in him, why did God say, "Behold the man is become as one of us to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat and live forever"—Gen. 3 : 22. And in the next two verses we read, "Therefore, the Lord God sent him (man) forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden, cherubims and a flaming

sword which turned every way, to keep the way of the tree of life."—Gen. 3 : 23, 24. Here God himself tells us that man did not have eternal life, or the power to live forever, and that he drove man out of the garden, that he might not acquire eternal life as he had done the knowledge of good and evil. Or in other words, we are here told, that man did not have eternal life at that time, and God erected an impassable barrier which prevented him from acquiring it. Please notice that the ministry entirely beg the question, when they say that man had the power within him to live forever, until he transgressed. For instead of teaching such a theory, God's word teaches the contrary. In fact, God had reserved from man the power to live forever, as much as he had the knowledge of good and evil. It is quite natural when we read that God told man, that when he ate of the tree of knowledge of good or evil, he should die, to jump at the conclusion, that if he had not disobeyed God, he would have lived forever; and especially when we are so taught from our infancy by our parents, Sunday school teachers, and the ministry, whom we both love and respect. Adam had a temporal life both before his transgression, and after it; and he terminated that temporal life by his transgression. I appeal to you, candid reader, to say, if it is not absurd to assert that Adam had eternal life at first, lost it by transgression, and would have recovered it back again, if God had not driven him out of the garden to prevent his doing so? Please notice that theologians tell us he would have

lived in the body forever, if he had not sinned, and would have had an eternity of happiness on this terrestrial sphere. But reader, that is all mere declamation; for that was not to be, and therefore, it is all folly to talk of what Adam might have enjoyed, when God had not prepared any such enjoyment for him; and what God don't provide, cannot be. Such talk, when sifted and tried by God's word is a mere fancy of the human brain. For notice, God provided a Saviour before man was created, in whom was eternal life, and through him alone is eternal life for man. Paul tells us that Adam, the first man, was of the earth, earthy—the second man is the Lord from heaven. “The first Adam became a living soul. The last Adam, a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. As is the earthy, such are they also, that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also, (or let us also), bear the image of the heavenly. If there is a natural body, there is also a spiritual one.”—1 Cor. 15 : 44–49. Here in a very few words, Paul tells us what Adam the first man was, and also what we are at first, until we experience the new birth, and put on the new man from heaven. The last man, Jesus, is the life-giving spirit. Notice, he tells us that the natural man is first, and then follows the spiritual man.

We ought to be willing to take Adam and his descendants, as we find them according to the teach-

ing sof the Scriptures; and it is of no consequence how much those teachings interfere with, and even sweep away our preconceived ideas. And we ought to be both willing and desirous to accredit to Christ all that we receive through him; and therefore, if we are, by nature, destitute of eternal life, and we receive it from him, we should give him, with the Father, the praise and the glory. If a man don't start right, when he commences a journey, he may never get upon the straight road during the whole trip; and he might even cross the direct road, without recognizing it; and is not that really the case with many believers?

Reader, I think I have plainly shown you from Gen. 3 : 22-24, that Adam, from first to last, was a mortal being, and therefore, did not have immortality, or eternal life in him at first. It really devolves upon those who teach that Adam had an eternal life within, and would have lived forever, if he had not sinned, to prove their assertion, and not upon me to prove a negative. Yet the negative is very easily established. Let us consider it a moment. The tree of life, laden with life-giving fruit, was in the garden before man's offence, and the Scripture tells us that God gave him permission to eat of it, but it seems Adam had not eaten of it up to the time God drove him from the garden, as is shown by the words of the Almighty. Gen. 3 : 22,—“Lest he put forth his hand, and take also of the tree of life, and eat and live forever.” This was the only tree in the garden, the fruit of which would impart eternal life;

but it had not sufficient attraction for man to cause him to eat of its fruit, before his transgression. And did not Omniscience know that fact? Most certainly; and consequently knew, that the life-giving fruit was safe until the man had learned to distinguish between good and evil. It won't answer for the special pleader to reply: Why, man had been eating of that tree all along up to the time of his fall, and that was what kept him from decay. For that was not the kind of food, which sustains life simply from day to day; but was that sole and special kind which, when once partaken of, gives everlasting life. Therefore, Jesus says, "He that believeth on me hath everlasting life. I am the bread of life. Your fathers did eat the manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever; yea, and the bread which I will give is my flesh, for the life of the world."—John 6 : 47–51. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

In Jesus we find the tree of life; and the way to the tree of life is the truth. Man comes to Jesus through the gospel, the truth, the knowledge of which God kept from man, until the first advent of the Lord Jesus Christ; although righteous men, the prophets, and the angels desired to look into it, and to understand how it was that the seed of the woman

would ever bruise the adversary's head. Thus by withholding the knowledge of the plan of salvation from man until the time appointed according to God's infinite wisdom, the way to eternal life, that is, the tree, was strictly guarded. Even in the time of Jesus, he said to his disciples, "There are many things I would say unto you, but ye cannot bear them now." In fact, we know that during the entire time that Jesus was with them before his crucifixion, those disciples only had a natural idea of Jesus' mission, although he declared to them, "I am the way, the truth, and the life; and no man cometh to the Father but by me."

I have already shown from the Scriptures, that God's plan embraced both the creation and salvation of man; and that there were not two plans—first, that of man's creation, and then, that of his salvation. And this we should not forget; for it very much aids us in coming to the truths of the gospel. When we view both the creation and salvation of man embraced in the one great plan of God, and also remember that God is loving, merciful and true, we ask, how could Adam refrain from eating of the forbidden fruit if this was a part of God's plan? And when we read that Jesus was a lamb slain from the foundation of the world, and that God told Eve that her seed should bruise the serpent's, (Satan's,) head; we are forced to conclude that Adam and Eve were instruments in God's hands for effecting his great and glorious plan. Jesus tells us that offences must come, but woe unto him by whom the offence

cometh; and Paul tells us that one vessel is appointed to honor, and another to dishonor; and that God has a right to so appoint. And the enlightened Christian says,—“Yes, that is correct; God has made every body and every thing, and owns us all, and has a right to do with us as he sees fit. But he is both merciful and loving, and I will trust him, although his ways are beyond my comprehension at present.”

I am satisfied from examining the Scriptures carefully, that Adam at first only had temporal life; and of course, after his transgression he had nothing more; and consequently his descendants have nothing more. But whether Adam's real existence terminated with the death of the body is another question; and of course, the question is the same in regard to his descendants. Yet it does not follow, that because a man's existence does not terminate with the death of the body, it may not terminate at some future time. I will now show from the Scriptures, that man can only have, or obtain eternal life through the Lord Jesus Christ.

“He that believeth on the Son, hath eternal life; but he that believeth not the Son, shall not see life, but the wrath of God abideth in him. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him, (or, believeth, may in him), may have everlasting life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.”—John 3:36, 14-16. For as the Father has

life in himself, even so gave he to the Son to have life in himself. Verily, verily, I say unto you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father raiseth the dead, and quickeneth them, even so the Son quickeneth whom he will," John 5 : 25, 26, 21. Jesus said unto them, "I am the bread of life. For the bread of God is that which cometh down out of heaven, and giveth life unto the world," John 6 : 35, 33. "I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever; yea, and the bread which I will give, is my flesh, for the life of the world," verse 51. Please notice, Jesus says that he gives his flesh for the eternal life of the world, not simply for the life of a part of it, or for the life of the elect.

"And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son, hath the life. He that hath not the Son of God, hath not the life.

"These things have I written unto you, that ye may know that ye have eternal life, unto you that believe on the name of the Son of God," 1 John 5 : 11-13.

And later, when Jesus was about leaving the world to return to the Father from whence he came, and was preparing his disciples for his departure from them, he said to Thomas, "I am the way, and the truth, and the life; no one cometh to the Father, but by me," John 14 : 6.

If man naturally has in himself eternal life, why does Jesus tell us so frequently that we can only obtain it from and through him? And that the term eternal life includes the privilege and power to live forever, is shown by the following words of Jesus in John 6 : 51,—“If any man eat of this bread he shall live forever.”

I want the reader to remember that I plainly assert that man has not in himself eternal life, or ceaseless existence. I wish to be clearly understood upon this point. And it is really astonishing that theologians have so long been deceived, and deceived others upon this question. Yet, when from one's very childhood, a person is taught something to which there is one common assent, both by the good and the great, from respect for the opinion of those whom he esteems to be much better and wiser than himself, he often acquiesces in what he has heard, without question, or examination.

With these remarks, I call attention to the fact that God said the result to man would be the same, if he ate of the tree of life, as Jesus said it will be, if he eats of the bread which come down from heaven, viz., himself. In Gen. 3 : 22, we read, “And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever.” And in John, 6 : 51,—“I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever.” Please notice that in both cases it is said, that a man shall “live forever.” Now, if they can, let some theologian tell me how a

man will ever live forever without eating of that bread. We know that Adam did not have eternal life in him, when God thrust him from the garden to prevent his acquiring it ; and consequently, he died. And now, where is the real Christian who will dare tell me that Adam would ever rise from the dead, if Christ had not died and risen again, and thus became the first fruits of the resurrection? In Christ is the resurrection, that is, the power to raise from the dead. In fact, so positive was Paul on the point, that no one would ever awake from death but through Christ, he says, "If Christ hath not been raised, *your faith* is vain ; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished." Please notice the word also in the sentence ; as that signifies that the saints had shared the same fate as all others, if Christ had not risen ; and that the Christian's faith was vain ; and consequently that the wicked had perished the same as the saints had. Now it is nonsense to contend that Paul intended to teach that if Christ had not risen, the saints of the primitive church who believed in, and loved, and obeyed the Father, as well as the Son, had sunk down to Gehenna. Therefore, Paul intended to teach, that if the Christian faith was false, then even the pious and the best would always sleep the sleep of death. From this saying of Paul, we get quite a correct idea of what perish means, when it relates to the future and spiritual condition of man, or simply to his spiritual condition at any time. It does not mean suffering eternally in hell, as is gen-

erally supposed ; although the term perishing may be correctly used to signify that a person who rejects the gospel, is approaching hell, as in 2 Cor. 2 : 15, when Paul says, " For we are a sweet savor of Christ unto God, in them who are being saved, and in them who are perishing." The word perish would express the same in this connection as the words, are perishing, if a person would keep it in the present tense where it belongs, and not give it a future signification. And now notice what follows. " To the one a savor from death unto death ; to the other, a savor from life unto life." That is, the gospel, or the power of the gospel, transfers, or will do so, the sinner from the first death to the second death ; and also transfers the Christian from this life to eternal life. All sinners are perishing, because they have not spiritual life ; and they have not spiritual life, because they are not in Christ ; or, as John expresses it, " Have not Christ." For he tells us, that whoever has Christ, has life ; and he that has not Christ, has not life ; and here John most certainly means eternal life. And Jesus tells us that the gospel is spirit and life to them that believe. " My words are spirit, and my words are life," says Jesus. And then he says, " I am the resurrection, and the life." And what is this but eternal life ? That eternal life is here meant, plainly appears from Jesus' words, when he says, " God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have eternal life." I have already shown from Paul's language what perish

means ; and it means the same here, and therefore, I need not comment upon it.

But in this connection, I must refer again to Paul. Now mark that he has said that all men have sinned, and come short of the glory of God, so there is no exception. But in his day there was, and had been for a long time, those who had sinned under the law, the Jews, and also those who had sinned without the law, or not under the law, the Gentiles. And of the latter he says, Romans 2 : 12, that they shall perish without law. But notice, that in 5 : 12, he tells us that sin is not imputed where there is no law, as was the case between Adam and Moses ; therefore, can perish in this case signify any thing but natural, or temporal death ? For certainly, the penalty of the second death will not be inflicted upon them who have never known the law or the gospel, and to whom their sins have not been imputed. And why should God distinguish in favor of them living before the law was given, and against them living since the law was given who have never heard of either the Mosaic law, or of the gospel ? Why should sin be imputed to persons living since Moses' day who have been ignorant of the law, any more than to them living before his time ? Both were equally ignorant of the law. What good, or evil can either the law or the gospel do a man who knows nothing of them ? Then why should he be brought under condemnation by either ? As no man can be benefited by the gospel until he knows of it, why should he be injured by it during his ignorance ? Condemning a man to

the "second death" under such circumstances is not in keeping either with the justice or love of God. Neither is such a theory taught by either the Saviour, or by his apostles. But it is he who hears and disobeys the gospel, who is perishing and exposing himself to the second death.

Paul tells us that God is no respecter of persons ; that is, He does not in the gospel distinguish between one nation and another, nor between individuals of one generation and those of another, and as Jesus tells us that the Jews would not have been condemned if they had not rejected both his teachings and his works, how can God in keeping with his infinite wisdom, justice and truth, condemn them to an eternal hell, who never heard the gospel while they tarried here on the earth? Does God now distinguish between Jew and Gentile? You all say, no. Then why do you distinguish? When Jesus says that the Jews would not have had sin, if they had not heard the gospel, why do you seek to impute sin to the Gentiles who have never heard it? What constitutes condemnation? Hear the Saviour. "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." That light is in the pure gospel, (not in a perverted gospel), and borne by the gospel. It is gospel truth that bears both light and life; and in no other way is it borne to man. Neither is the imputation of sin and final condemnation brought to him in any other manner than by rejecting, or disobeying the preached gospel, either oral, or written.

The theory that the Spirit of God is abroad in the world, silently, and without the instrumentality of man, teaching man and enlightening him to that degree that his sins are imputed, and that he will thus be judged by the gospel without having heard it, (or "without a preacher"), is flatly contradicted by the teachings of the Lord Jesus, by his directions to his apostles to preach the gospel to the whole creation, and by the missionary effort of the church to preach the gospel to those who have never heard it. If God's Spirit is preaching the gospel, why does the church send missionaries to the heathen?

Brethren, the pure gospel honors and glorifies God; but an adulterated gospel dishonors our Creator. You may tell me, that a certain man is a very intelligent, humane and merciful gentleman, and an affectionate parent, but when I see him, day after day, abusing his animals, and also scourging his children for not doing what he has not required them to do, or even mentioned to them, I conclude that you are very much mistaken in your estimate of the man. And can you make that man's children believe that he is a loving and truly affectionate father? No. Neither can we make men believe our heavenly Father is loving, merciful, just and true, although we tell them He is, if we so construe his gospel as to make it represent him as being unjust and unmerciful. It is the true gospel of the Lord Jesus and his life, and the lives of true Christians which correctly represent God to the world. Thus Jesus said, "While I am in the world, I am the light of the

world"; and also said to his disciples, "Ye are the light of the world." And they succeeded Jesus as the light of the world, because Jesus was in them, as the Father was in him, while he tarried here in the flesh—as he said—"The Father in me, and I in you." Thus, the more of God's nature we have, the more light we have; and of course, the more we have, the more we reflect.

I have already said that Rom. 11, and Peter's language regarding Christ's preaching the gospel to the spirits in prison constitute the key to a large amount of gospel truth; and I have already commented upon them in connection with James' words in Acts, 15 : 14-18, and also Paul's declaration, that sin is not imputed where there is no law, as there is no transgression where there is no law, and upon his further teaching, that from Adam to Moses the people were without law. And I would now remind the reader that the original word rendered fall in Rom. 11 : 11, signifies to fall to rise no more, as to be slain, or fall in battle, when Paul asks concerning the Israelites: "I say then, Have they stumbled that they should fall?" while in verses 11 and 12, the original word rendered fall in the phrases, "Through their fall," and also, "The fall of them," is the same as is rendered offence in chapter 5 : 15, 17, 18, and may very properly be rendered lapse; and thus by the fall of Israel, he means only such a fall, or lapse, as might be recovered from.

Thus we see that Paul intended to say, that Israel had not fallen to rise no more, which fully harmo-

nizes with his final conclusion, "And so all Israel shall be saved," verse 26; also verse 32, "For God hath concluded them all in unbelief," (Greek, or shut them all up under unbelief), that he might have mercy upon all." Now whether the last all signifies all the descendants of Jacob, or all mankind of every generation, I leave the reader to decide. But I cannot believe otherwise than that all the offspring of Jacob are included in both verse 26 and 32. I hope the reader will here carefully review chapter 11 and my comments upon it. See page 7.

In Rom. 2 : 4-11, we read: "Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his works; to them, that by patience in well doing, seek for glory and incorruption, eternal life; but unto them that are factious and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also to the Greek: for there is no respect of persons with God." And in Acts 10 : 34 and 1 Peter 1 : 17, Peter also tells us that God is no respecter of persons. Said he, "Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is acceptable to him. And if ye call on him as Father, who

without respect of persons judgeth according to each man's works," &c., &c. The remark of Peter in Acts was addressed to Cornelius and his friends, and directly confirms the assertion of Paul, that God makes no distinction between Jews and Gentiles in respect to the blessings of the gospel, save that they were first presented to the Jews; and notice carefully, so are they first subjected to punishment for evil doing. Please read and digest well the entire quotations from Paul and Peter; and allow me to say that the truths uttered by those two eminent apostles of the Lord Jesus, when comprehended, are far more valuable to him who obeys the gospel, than the richest treasures of earth.

But especially remember that they both teach that God makes no distinction between Jew and Gentile in regard to rewards and punishments, and all the benefits of the gospel, except that the Jew comes first, both with them who accept, and them who reject, in point of time.

At this point the reader is requested to banish from his memory all religious teachings he cannot base upon the gospel, and then answer the following questions.

Do the words, "live forever," signify the same in John 6 : 51, when used by Jesus, as when used by the Father, as found in Gen. 3 : 22 ?

Did Adam eat of the tree of life either before, or after his fall ?

If Adam ate of the tree of life before his fall, how could he die any more than if he had eaten of it

after his transgression? Or, in other words, why did he not live forever? Could the fruit of the tree of life impart eternal life unto Adam after his transgression, when it could not do it before such transgression?

Was eternal life a part of man before Adam's transgression, or was it not?

Can a person, either in this life, or in the next, believe the gospel without hearing it?

Is it not the gospel alone which teaches us the plan of salvation?

Can a man in this life, or in the spirit world, either believe in, or reject Christ before he has heard of him?

Was the gospel preached on the earth before Christ came?

Does the term, "spirits in prison," in 1 Peter 3 : 19, signify the same as "The dead," in chapter 4 : 5, 6, except that the latter embraces a larger number than the former?

Did Christ preach the gospel to the spirits in prison, or did Noah?

If it was necessary that the gospel should be preached to the dead who lived in Noah's day, why was it not equally as necessary that it should be preached to all who had died before Christ's time?

And if it was necessary for the gospel to be preached to them who died before Christ's day, is it not equally so for them who have died since, without ever having heard the gospel?

Is it not equally as easy for God to have the gos-

pel preached to people in the spirit world, as to them living in the body? And is there anything in the Scriptures teaching that it is not done?

Does not verse 6, chapter 4 of 1 Peter, lead us to believe that the gospel is preached to the dead, who have never heard it while in the body?

Does not Paul plainly teach in Rom. 11, that all Israel will be saved? And does not all Israel embrace the Jews?

And as the Scriptures teach us, as we have just seen, that God makes no distinction between the Jews and the Gentiles, under the gospel dispensation, except in point of time, why will not all the Gentiles be finally saved, as well as all the Hebrews?

In Rom. 4 : 8, we read, "Blessed is the man to whom the Lord will not impute sins;" and in 5 : 13, "For until the law, sin was in the world;" but sin is not imputed where there is no law; and as there was no law from Adam to Moses, why will not all men living during that period of 2500 years, be saved?

And if all living during such period of 2500 years are saved, (not having their sins imputed to them), are we who live under the gospel dispensation as favorably situated as they, if we are constantly exposed to an eternal hell by our sins being imputed to us, if the much greater part of our number go to hell, and so few to heaven?

And if all Israel, (all of Jacob's descendants,) are to be finally saved, and if sins were not imputed from Adam till Moses' time, is not the plan which re-

sults in sending the great mass of the Gentiles to an eternal hell, the device of the devil and man, instead of that of a just, loving and merciful God?

And as the true gospel is the exponent of God's love to man, and is thus called "good tidings," has not Satan invented such a device, in order to render that gospel as hateful and as obnoxious to man as possible, and thereby misrepresent the nature, and defame the character of its infinite Author, and thus transform the gospel into *bad tidings*?

I leave the foregoing questions for the reader's consideration, and for him to answer. And I will remind him, that in the vast number of religious creeds there must be a vast amount of false doctrine, or they would not differ so greatly. And the framers of each one seem to have lost sight of some one of God's principal attributes. One seems to have lost sight of his justice; another, of his love and mercy; another, of his wisdom; and many authors of creeds have never seen that God was able to perform his own will; while very many were far from perceiving either his love, or his ability to accomplish what his infinite love dictated. It is a pity that men cannot remember that with God all things are possible, and that God is love itself.

And it is also to be regretted, that so many translators of the New Testament, have been so blinded, by their own religious views, and their judgments so warped, that they have failed to give us a correct translation of certain very important portions of the gospel. In such instances one Greek scholar with

an unbiased mind would have given us a more reliable one. In such instances, the translators have given words in the original a forced meaning to make them convey an idea which tended to establish what they regarded as a positively correct doctrinal principle.

And with no other words have the translators taken so great liberty as with the words *αιων* and *χρειω*; and that, to make them favor and confirm views which they thought to be correct. And I hope that God will suffer the words of Paul to the Athenians to apply to them,—“The times of ignorance therefore, God overlooked.” Be that as it may, I believe that God now calls upon his servants to present to mankind the unadulterated truth to the best of their ability, and leave the results to their omniscient Author and owner; for as I have already remarked, all results are his, not ours.

The word *χρειω* signifies to judge, to try, to examine; and with the preposition *κατα* prefixed, making *καταχρειω*, signifies to condemn, and sometimes, to judge.

And to show the abuse of the word *χρειω*, and the imposition practiced upon man by such abuse, I now contrast some verses of King James' translation with those of the revised edition of the Testament.

KING JAMES' VERSION.

John 3.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned; but he that be-

REVISED VERSION.

John 3.

17 For God sent not the Son into the world to judge the world; but that the world should be saved through him.

18 He that believeth on him, is not judged; he that believeth

lieveth not is condemned already, not has been judged already, because he hath not believed in cause he hath not believed on the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

John 5.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

2 Thess. 2.

11 And for this cause God shall send them strong delusion, that they should believe a lie;

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Son of God.

19 And this is the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their works were evil.

John 5.

24 Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.

28 Marvel not at this, for the hour cometh, in which all that are in the tombs shall hear his voice,

29 And shall come forth; they that have done good unto the resurrection of life; and they that have done ill unto the resurrection of judgment.

2 Thess. 2.

11, 12. And for this cause, God sent them a working of error, that they should believe a lie:

that they all might be judged, who believed not the truth, but had pleasure in unrighteousness.

I now ask which translation is most in keeping with God's nature, the first, or last? The reader should quickly perceive that there is an exceedingly great difference between being judged, (or as we usually call it, tried), and being condemned; and a far greater difference between being judged, and being damned. For when a person is tried, or judged, he may be acquitted, or he may be convicted, or condemned.

Please notice the very remarkable difference between the renderings of John 5 : 29. In the old translation it says, that they who have done evil are simply raised to be damned; and in the last, it says, that they are raised to be judged, or to be tried—that is, the wicked. In Matt. 25 : 31–46, we don't read all who were tried, were condemned—part were acquitted. I don't think any one will deny that a judgment, or trial is therein described, and that Jesus is the judge.

Let the reader also notice that the difference between the two translations of the 25th verse of the same chapter is about as great as that of the 29th. The old translation tells us, that the believer in Christ shall not come into condemnation, and the last tells us that he shall not come into judgment. And in both cases, the last translation of the two verses is absolutely correct, and the first is equally as erroneous. In both cases the Greek word is *κρισις*, from *κρινω*, and signifies judgment, or trial. Has it ever occurred to the reader, that there was a third party at that trial; or rather, that there will be? Please consider the language, "Inasmuch, as ye have, or have not done it to one of the least of these my brethren," &c., &c. Those brethren will not then be on trial, for they are true believers in the Lord Jesus.

The Protestant ministry and writers have often expressed their gratification that the Bible with its important truths was locked up in two dead languages, and was thus guarded, and in a great meas-

ure protected against those mutilations and corruptions which would have otherwise occurred during the acrimonious religious controversies which have taken place during the past eighteen hundred years. This preservation of the original Scriptures is doubtless a blessing, but like many others, it has been abused by the classical scholars of the different religious sects giving to the world a partially colored translation, which is the natural production of their own religious and sectarian training; and this is especially the case in regard to the New Testament; and it is to some of the errors in the translation of the latter that I call the reader's attention.

We will first notice the translation of the Greek word *αιων* as generally given in the Testament, and with which the most remarkable liberty has been taken; and a liberty, I think, amounting to an abuse. *Αιων* primarily signifies an age, a man's life time, a long period of time, indefinite duration; and secondly, eternity. And I will here remark, that from this word is derived *αιωνιος*, signifying of long duration, lasting; and sometimes everlasting, perpetual. As *αιων* is a noun of time, so is its derivative *αιωνιος*, an adjective expressing time, and not place; and yet we find *αιων* in both King James' translation, and the revised edition, translated world. But in the latter edition where the word is translated world in the text, it is generally rendered age in the margin. For instance, when you find end of the world in the text, you will find "consummation of the age" in the margin. But it is quite evident that the late

translators were in an awkward dilemma in regard to this word, which I will explain. King James' translators were very thoroughly confirmed in certain religious dogmas, and believing that those dogmas were correct, they translated in conformity thereto. And it is quite apparent that they found this word *αἰών* the most difficult word in the whole Testament to dispose of in conformity with their creed. It was really more difficult than it would be for a mechanic to make a joint with a circle and a rectangle, for a tangent does touch a circle, but with all their ingenuity and learning, they could not make this word *αἰών* even touch their creed. So they virtually threw it away, and practically substituted *κόσμος* in its place which is correctly translated world, although its primary meaning is order, natural order, as of the universe. And thus to the unlearned they represented Jesus and the apostles as using one word when they used another, and consequently, as expressing one idea when they expressed another; and indeed it could not be otherwise, as words convey ideas, and the two words are far from being synonyms.

The late translators evidently met with the same difficulty as did the former; that is, their creeds and *αἰών* would not touch. But they acted more honorably than the former, and have generally given the true meaning of the word in the margin, but not always.

In the Greek text the word *αἰών* is found over ninety times, and in the old edition of the Testament it is translated age in only four instances; and it

very much seems as if those were cases of compulsion, in order to make some sense, as "world" would not serve that purpose. See Eph. 2 : 7, 3, 5, 21; Col. 1 : 26.

But it seems from a critical examination, that King James' translators studiously and perseveringly endeavored to hide from human gaze, the fact that *αιων* signified a limited period of time; as it is very difficult to believe, that it was done by what is termed chance.

But that *αιων* does signify a limited period of time, I will now show from Jesus' own words; and to economize space I shall select from the Revised Edition, taking generally the marginal rendering of *αιων*, which is age, while the reader can easily remember, that, instead of age, it is world in King James' translation; and if he has any doubt, let him refer to chapter and verse, and see for himself; and I hope the classical scholar will, in all cases, consult the Greek text.

Let us turn to the parable of the tares, Matt. 13 : 39, 40, where we read: "And the harvest is the end of the age, (*αιων*); and the reapers are the angels. As therefore, the tares are gathered up and burned with fire, so shall it be at the end of the age," (*αιων*). Again, in the same chapter, in the parable of the net, verses 49, 50, "So shall it be at the end of the age, (*αιων*); the angels shall come forth, and sever the wicked from among the righteous," &c. Here Jesus speaks of this age having an end; so the fact is established from Jesus own language that *αιων* ex-

presses a period of time that has an end, and is therefore limited. But in verse 40, the correct rendering is this, (*τουτου*), age. But Jesus also speaks of another future age, as follows: "And Jesus said unto them, The sons of this age (*αιων*) marry, and are given in marriage; but they that are accounted worthy to attain to that age, (*αιων*) and the resurrection from among the dead, neither marry, nor are given in marriage."—Luke 20 : 34, 35. Now here Jesus speaks of two ages, this, and a future one. Will any one contend that a second age can commence before the preceding one ends? Then this age has an end. And if this age has an end, why should not the next? But not only the present age, and the next subsequent age, but also past ages, and future ages are frequently mentioned in the Testament; and this word *αιων* is the word used to express them. And thus we read in Col. 1 : 26, (old translation),—"The mystery which has been hid from ages," &c., (*αιωνων*). Therefore, it follows that ages had passed away before Paul's day; and if so, they must have embraced a limited period of time. And in 1 Cor. 10 : 11, he says, "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages, (*τα τελη των αιωνων*) are come. And thus says that various past ages have ended. Then in Eph. 2 : 7, he speaks of future ages, as follows: "That in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus," And in Heb. 9 : 26,—“But now once

at the end of the ages," &c. And in various places Paul speaks of the ages to come. See Phil. 4 : 20, Gal. 1 : 4, Rom. 1 : 25, 1 Tim. 1 : 17. As do also Peter, John and Jude, as follows: "That in all things God may be glorified through Jesus Christ, whose is the glory and dominion unto (or in), the ages of the ages."—1 Pet. 4 : 11, see 5 : 11. Also Jude 25, Rev. 1 : 18; 4 : 9, 10; 22 : 5.

Perhaps the reader has sometimes asked, "If forever expresses endless duration of time, why did the sacred writers use the term, forever and forever? for the repeating of the word could express no more?" Well, of course, the repetition was superfluous, but the translators were obliged to translate the second *αιων*, and that gave them two "forevers," and consequently, they have two eternities. For it is quite as proper to say eternity upon eternity, as it is to say, forever and forever; and one expression is equally as truthful as the other; and also, equally as foolish.

In 2 Tim. 1 : 9, and Titus 1 : 2, is found the phrase *πρὸ χρόνων αιωνιων*, which in the old version is rendered "Before the world began;" but in the new version the same is rendered "Before times eternal." Now there is nothing in those three Greek words to justify either of those renderings; as *πρὸ* means before; *χρόνων* means times, and *αιωνιων*, of long duration; and consequently, there was nothing in the phrase to be rendered world, as the authors of the late version well knew; yet they, like their predecessors, feared to render *αιωνιων* by any other word than eternal or everlasting. Thus they rejected the for-

mer rendering. But their own rendering is not only incorrect, but quite ridiculous, when once analyzed by the rule which both they, and their predecessors adhered to in constantly rendering *αιωνιος*, (Genitive plural, *αιωνιων*), eternal or everlasting. Therefore, relating to past time, the word eternal presents an idea which leads the finite mind back into a boundless abyss, whenever it attempts to follow it; and going on, and on, human thought finds there no resting place. And heretofore, man has thought that limitless abyss could only be comprehended by Him who is infinity itself. But before giving us this so profound rendering, "before times eternal," equivalent to before eternal time, or before eternity, must not those brethren have passed beyond that illimitable region? Where, Oh, where, could they have been?!! Is it lawful, yes, is it possible for these dear brethren to tell benighted man something of that wonderful region? Can other people go there? "Before times eternal!" What wonderful language!! Excepting the alphabetical letters, simply serving to present the words to the natural vision, is there any thing natural, or earthly connected with it?

Now from what cause did such absurd use of words arise? Simply, because the authors of the late version, (as well as those of the former), believed that duty required them to always render *αιωνιος* eternal or everlasting; for I am quite willing to give them the full credit of acting from a sense of duty. And why did they think duty required it? Because

of their religious creed, or belief. They believed it was absolutely necessary to so render the Greek word in order to sustain a certain religious dogma which they believed to be true, and to be based upon the teachings of Jesus.

They were all **EVANGELICAL!!** The foregoing Greek phrase could have easily and correctly been rendered before the most ancient times, or as Schaff has it, before the ages, or before secular times—*ante tempora secularia*, Vulg; as easily as *ἀπ' αἰώνος*, from, or in the memory of man, or of old; or *ἐν τοῖς αἰῶσι*, for a long time. Please notice that the former is not rendered from eternity, although *ἀπὸ* denotes from; neither is the latter rendered eternally; and I here give the two phrases with their primary renderings, as they stand in the Greek Lexicon.

For the benefit of the English scholar I now give the three Greek words, with their meanings as they stand in the Greek Lexicon, and which particularly express, and relate to eternity and an eternal state. *Αἰώνος*, forever, perpetually, eternally; *αἰδιος*, perpetual, everlasting, constant; *αἰδιότης*, perpetuity, eternity. Will any one say that the writers of the Testament were ignorant of these three Greek words? I think not; for they are used by them in their proper place. See Greek text.

Again if *αἰών* in the singular, means eternity, and if *ἐν τοῖς αἰῶσι* means eternally, or forever, in the Testament, why do the same writers use the same word in the plural, and then repeat it? For there cannot be two eternities, or a double eternity; for if

there were two, then there would, and could not be one eternity; and if there are two eternities, then there can be any number of them. See Gal. 1 : 4; Phil. 4 : 2; 1 Pet. 4 : 1 ; 5 : 11, Rev. 15 : 7, and various other places. And if the reader will refer to the marginal reading of the late version, remembering that where he there finds age and ages, it is respectively *αιων* and its plural in the Greek text, he will find numerous instances of this kind.

I have already shown from the words of Jesus, Matt. 13 ; 39, 40, 49, that this age will have an end; and, of course, when this age ends, the next age commences.* And from the following language, and from various other passages of Scripture, it appears that the next age commences with the first resurrection, which is the resurrection of the pure and holy. Thus we read, "And Jesus said unto them, The sons of this age marry and are given in marriage; but they who are accounted worthy to attain to that age and the resurrection from among the dead, neither marry nor are given in marriage, for neither can they die any more; for they are equal unto the angels, and are the sons of God, being the sons of the resurrection."—Luke 20 : 34–36. In the old version we find *αιων* rendered world, and thus it reads, "this world" and "that world;" while in the original we find *αιωνος τουτου*, this age, and *αιωνος εχουου*, that age, meaning respectively this present

* In treating upon this subject the reader will please understand that when the word age is used, it is in place of the Greek word *αιων*.

age in which we now live, and the next succeeding one. How many ages follow we know not; but it is certain that the apostles speak of ages yet to come. Then it follows that if *αιων* expresses limited time, so does its derivative adjective *αιωνιος*. For this reason I think it erroneous to render those two Greek words as they are rendered in the Testament, or to contend that *αιωνιος* always means eternal, or that *αιων* always means eternity, or that combined with a preposition it means eternally, or forever. How long the next age may be, is not so clear, unless we can rely upon the expression, "thousand years," in Rev. 20 : 2, 3, 4, 5, 6, 7, as meaning literally a thousand years. But cannot one readily see that the resurrection from among the dead mentioned by the Saviour, and the "first resurrection" of Rev. 20, are one and the same? Jesus says that they who are found worthy of "that age" cannot die any more—death has no power to reach them. And John tells us, that "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power—(Gr. authority, control, leave, jurisdiction)—they can die no more." And Paul says, 1 Thess. 4 : 16, "And the dead in Christ shall rise first."

Therefore, if any one attain to the first resurrection, the resurrection from among the dead, he attains to, and enjoys the life of the next age, the age life (*ζωην αιωνιον*). And as such can die no more, that life merges into eternal life, endless life, as a truly spiritual life here merges into that of the next age.

But that class of believers never come into judgment. They constitute the third party of Matt. 25 : 31-46, of whom Jesus says, "Inasmuch as ye did it unto one of these my brethren, ye did it unto me;" although I will not be positive that there are not others in that third party. However, the general religious teachings of the day entirely conceal this third class from view, and tell us that all men, saint and sinner, must appear before the judgment seat of Christ to be judged, and that all men will appear there together to answer for the deeds done in the body, both the good and the evil.

It is quite remarkable that a Christian must appear there with the wicked, the world, and answer for sins that have been pardoned long before; and especially, when Paul tells us, 1 Cor. 6 : 2, that the saints shall judge the world, and even angels. Says he, "Or know ye not that the saints shall judge the world? and if the world is judged by you, are you unworthy to judge the smallest matters? Know ye not that ye shall judge angels?" Again, "If we examined, (or judged), ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned (or judged), with the world."—1 Cor. 11 : 31, 32. That is, when we, the church, or christians, fail to examine ourselves and judge our own evil desires and acts as we should, and repent of them and abandon them, then the Lord now takes us in hand, and now judges us himself, and chastises us, ("if we are sons," says Paul, "and not bastards."—Heb. 12 : 5-8), that

we may not be condemned with the world. Therefore God judges the church now, christians, when they fail to judge themselves. And this is what Peter means, when he says, "For the time is come for judgment to begin at the house of God; and if it begin first with us, what shall be the end of them obeying not the gospel of God?"—1 Pet. 4 : 17. Thus we see, that in Peter's day, judgment had then commenced with christians, and was then going on, and thus it has been going on in every generation since that day, and will until the bride of Christ is complete. Please read from verse 12. Again, is it not absurd to contend that the saints are to both judge the world, and to be judged with the world at the same time?

But to me, it seems that Jesus settles this whole question, when he says, John 5 : 24, "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but has passed out of death into life." When Jesus says that believers will not come into judgment, who can deny it? And can he mean any other than the judgment of the world, when Paul and Peter both tell us that the church is now being tried?—that the church is now being judged? But notice further, that in the 28th and 29th verses, Jesus says, "Marvel not at this; for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of judgment."

Now please notice that here he speaks of two resurrections, that of life, and that of the judgment, or trial. It is the resurrection of life, and the resurrection of judgment. In accordance with the religious teachings of to-day, one would naturally infer, that the two were one resurrection; but we have seen that both Jesus and also the two apostles John and Paul teach two resurrections,—the first, and the second; the resurrection from among the dead, and the resurrection of the dead.—Luke 20 : 35; Rev. 20; Luke 14 : 14; 1 Thess. 4 : 18, 17. But Paul states it very succinctly when he says, “For as in Adam all die, so also in Christ shall all be made alive. *But each in his own order*; Christ the first fruits.” [And we know that he has risen]. “Then they who are Christ’s at his coming,” (presence, *παρουσία*), they who are worthy of that age. “Then cometh the end.”—1 Cor. 15 : 23, 24, the final judgment.

Now the same order is observed from Matt 24 : 37 to 25 : 46, which one may see, if he will carefully notice. From 24 : 37 to 25 : 30 is described the presence (*παρουσία*) of Christ with the church, and his dealings with it; and from 25 : 30 is described Christ’s trial of the world, or the trial of the nations. But to arrive at an intelligent view of this matter one must distinguish between the “presence” (*παρουσία*) of the Lord and his final coming, and also between the “end of the age,” and the “end of the world;” for there is a very great difference, and a person, who fails to distinguish one term from the

other, has every thing in confusion. Therefore, for the benefit of the reader, I will give the most important places in the Testament where *παρουσια*, and also *αιων* occur in the Greek text, and then the reader can easily substitute presence for coming, and age for world, as he reads the English.

The word *παρουσια*, is found in Matt. 24 : 3, 37, 39. 1 Thess. 2 : 19. 3 : 13. 4 : 15. 5 : 23. 2 Thess. 2 : 1, 8, 9. Jas. 5 : 7, 8. 2 Pet. 1 : 16. 3 : 4, 12. 1 John 2 : 28.

The word *αιων*, is found in Matt. 13 : 22, 39, 40, 49. 12 : 32. 24 : 3. Mark 10 : 30. 4 : 19. Luke 16 : 8. 18 : 30. 20 : 34, 35. Rom. 12 : 2. 1 Cor. 1 : 20. 2 : 6, 8. 3 : 18. 10 : 11. Eph. 1 : 21. 2 : 7. 3 : 11. 3 : 21. 1 Tim. 6 : 17. 2 Tim. 4, 9. Titus 2 : 13. Heb. 1 : 2. 9 : 26. 6 : 5.

THE PAROUSIA OF THE LORD.

In Acts 1 : 10, 11, we read as follows : "And while they were looking steadfastly into heaven as he went, behold two men stood by them in white apparel, who also said, Ye men of Galilee, why stand ye looking into heaven?" Now please notice the following : "This Jesus, who was received up from you into heaven, shall so come in like manner, as ye beheld him going into heaven." Now these two men, "in white apparel," were doubtless two angels who were directed to give this testimony to the church of the first-born. See Luke 24 : 50-53.

A person who fails to distinguish between the coming of the Lord Jesus to take the saints to him-

self, and that of the judgment of the world, may be very much confused by such passages as the following :

“Howbeit when the Son of man cometh, will he find the faith on the earth?”—Luke 18 : 8.

“For this we say unto you by the word of the Lord, that we that are alive, that are left until the presence, (*παρουσία*), of the Lord, shall in no wise precede them that sleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first ; then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air ; and so shall we ever be with the Lord.” 1 Thess. 4 : 15-17.

The reader may notice that from the foregoing words of Jesus, one would infer that there might not be any true faith, or true believers on the earth at the coming of the Lord, or rather, the presence of the Lord. But Paul speaks of such as those remaining and being caught away to meet the Lord in the air. Then Jesus says, “And as the days of Noah, so shall be the *presence* of the Son of man. For as they were in the days before the flood, eating and drinking, marrying, and being given in marriage, until the day Noah entered into the ark, and they knew not, until the flood came, and took them all away, so shall be the *presence* of the Son of man. Then shall two men be in the field ; one is taken, and one is left : two women are grinding in the mill ; one is taken,

and one is left," Matt. 24 : 37-41. Now as Noah and his family were the righteous portion of the human race, so will the church be at the time of the *presence* of the Saviour. And as God separated Noah and family from the rest of mankind before the flood came, and shut them up in the ark, so does Jesus separate his true followers from all others at the time of his *presence*, and takes them away from the earth, before he deals with the rest of mankind according to their merits.

Please notice that in Gen. 7 : 16, we read that "God shut Noah into the ark;" so, I think we have good reason to believe from the comparison made by the Saviour, that then Jesus not only takes his true followers from the earth, away from the destruction that will follow, but also to those mansions which he mentions when he says, "In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto myself; that where I am, there ye may be also." John 14 : 2-4. And Paul, speaking also of the presence of Jesus, adds, "And so shall we ever be with the Lord." 1 Thess. 4 : 17. And please notice that in this and in the preceding verses, Paul includes both the living and the departed saints. These are what James terms "a kind of first-fruits" of God's creatures, James 1 : 18, and also of whom John says, "Blessed and holy is he that hath part in the first resurrection. Over these the second death hath no

power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20 : 6. But notice, that in verse 5 he says, "The rest of the dead lived not until the thousand years should be finished." And then commencing with verse 7, and reading the remainder of the chapter, we find a description of the resurrection of the remaining dead, and of their judgment.

Now if there was not a second resurrection, a first resurrection would not be mentioned by the evangelist. But he positively adds, that the rest of the dead shall not live during the thousand years reign of the saints with Christ; and in harmony with all this, Paul says, 1 Cor. 15 : 22-24, in treating especially of the resurrection, "For as in Adam all die, so also in Christ shall all made be alive; but each in his own order; Christ the first-fruits: then they who are Christ's at his coming. Then cometh the end," etc. etc. And in verse 26 he adds, "The last enemy that shall be abolished is death." And in Rev. 20, we read, "and death and Hades were cast into the lake of fire." In the Scriptures death is called an enemy, but Hades is not an enemy of man, yet being one of the results, or fruits of death, it naturally disappears with it. For when death ceases, there is no further use for Hades. But we must not flatter ourselves by thinking that Hades and Gehenna are one and the same.

There is yet one difficulty in reconciling the teachings of our Lord and his apostles respecting the two resurrections and also the two future comings, or

the presence and the subsequent coming of our blessed Redeemer, and this arises from an erroneous translation, although such rendering would have been correct in most cases. Such erroneous rendering is found in Matt. 24 : 34, reading as follows: "Verily I say unto you, this *generation* shall not pass away till all these things be accomplished," and the parallel verse in Luke 21 : 32. The Greek word *γενεα* in this verse, rendered generation, signifies birth, generation, stock, race, etc. If we now substitute race for generation, the verse reads, "Verily, I say unto you, this race shall not pass away till all these things be accomplished." What race? The Jewish race, of which Jesus was speaking, and to which he had been talking so long. For Jesus had just said to the Jews,— "For I say unto you, Ye shall not see me hereafter, till ye shall say, Blessed is he that cometh in the name of the Lord," Matt. 23, last verse. Now please notice that immediately after, as Jesus was leaving the temple, his disciples called his attention to the beauty of its construction, and its other merits; and then Jesus told them that there should not be left one stone upon another of that magnificent structure. Therefore, in the apostles' question, "When shall these things be?" the term, these things, may embrace not only the destruction of Jerusalem, but every thing mentioned by the Saviour in the latter part of chap. 23. But please remember there are three separate questions; and notice that Jesus answers them in their order, and that Jesus is now talking to his disciples only.

By the term, "these things," in the question of the apostles, were included the sore afflictions which would befall their nation, embracing the destruction of Jerusalem; and the reply to the first question is found from the 4th to the 27th verse; and the entire prophecy contained therein has been literally fulfilled, as is plainly shown by history. And even up to the 29th verse, the coming or presence of the Lord is not foretold, and is only mentioned for the purpose of warning the disciples against impostors and false Christs who would appear. Before the final destruction of Jerusalem there were famines, earthquakes, most severe wars, false religious teachers, false Christs, the most relentless persecutions of the church, false brethren, the love of many waxing cold; and the gospel was preached in the whole world.—See Rom. 10 : 18. And if any person doubts it, let him consult Josephus and Tacitus, the first a Jewish, and the second a Roman historian, and he will soon be convinced. Now the end spoken of in verses 13 and 14, is not the end of the age, nor the end of the world, but the end of the Jewish nationality, and I call the attention of scholars to the fact that the word *τελος* is here used, and not the word *συντελεια* which is used in connection with *αιων* as *συντελεια του αιωνος*. Therefore, when Jesus says, and this gospel [these good tidings] shall be preached in the whole world, for a testimony unto all the nations, and then shall the end come, the end of the age is not meant, or even referred to. He was then answering the first question. And when Jesus

says, verse 22, Except those days had been shortened, no flesh would have been saved; but for the elect's sake those days shall be shortened, he refers solely to the time consumed in the destruction of Jerusalem and to a temporal salvation from death; and God so ordered it that the time consumed in the capture of Jerusalem was very much shortened. Indeed, the besieged themselves hastened the event by their divisions and mutual slaughters, and by deserting their strongholds, where they could never have been subdued but by famine alone. Josephus estimates the number of Jews who perished during the war over 1,357,660, besides many of every age and sex who were not reckoned. And the same author estimates the number carried into captivity at 97,000,—“being led away captives into all nations,” according to the words of the Saviour—“They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled.” Luke 21 : 24. And thus we now see Jerusalem, while the day of salvation is extended to us. Let us not forget that people, as they have not fallen to rise no more; for in God's own time the veil, which hides the Messiah from their view, will be taken away.

Our Lord had directed his beloved followers, the elect, to make their escape from Jerusalem when they should see it surrounded by the enemy,—but how could that be when the city was once encompassed? “With God all things are possible.” And

God provided the means of escape. In the twelfth year of Nero, Cestius Gallus came against Jerusalem with a powerful army; but without apparent cause, and contrary to all expectation, he raised the siege, and departed. Vespasian was appointed to succeed Cestius Gallus—prepared to besiege Jerusalem, and invested it on every side. But the news of Nero's death, and other events, held Vespasian and his son Titus in suspense. Thus the city was not closely besieged until Vespasian became emperor, and Titus was appointed commander of the army. It was during these incidental delays, that the Christians escaped from the city. Titus, having made several unsuccessful assaults upon the city, then surrounded it with an impassable wall, built in three days, and strengthened with forts, thus cutting off all egress from the city and supplies from without. But I will not dwell upon these circumstances, important as they are. I desire especially that the reader notice how particular the Saviour was to warn his disciples not to expect his *presence* at that time, and also not to listen to any who would then say, "Lo, here is the Christ; or, Here! Believe it not," said he. "Behold, I have told you beforehand.—If, therefore, they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not." And then, that they might better distinguish between the siege and capture of Jerusalem and his own *presence*, he adds, "For as the lightning cometh forth from the east, and is seen even unto the west, so shall be the pres-

ence of the Son of man." The Lord's presence will be as sudden and rapid as the motion of light through the atmosphere, and very unlike the slow approaches of the Romans against Jerusalem. Therefore, when Jesus told his disciples so directly, that he would not be present at the destruction of Jerusalem, and warned his disciples against allowing any person to cause them to believe that he was there, is it not passing strange, that many self-styled theologians now teach that he was there? and furthermore, teach, that his so-called presence at Jerusalem was his coming which he and his disciples so often and so particularly mentioned? Will not the warning of Jesus apply to such teachers? The only difference between the dangerous teachers of that day, and those of this, is, that the former said of Jesus, "Lo, he is here!" and the latter say, "Lo, he was there!" I refer to the teachings, not to the intentions; for there are some beloved believers who embrace and teach error.—See verses 23–27. Will not a person see, that if the coming of the Son of man was at the time of Jerusalem's destruction, there would be no use for the language of verse 27? Jesus there told his followers that his coming will be a very different event from the overthrow of Jerusalem. The Roman nation would attend to the blotting out of Jerusalem: but the Lord of Glory will, in person, attend to the gathering of his elect to himself, that where He is, there they may be also,—not simply to provide a way of escape from Jerusalem for the elect of that time. Let the reader turn to

Mark 13, and carefully read, and he will perceive that the language of the first 23 verses related entirely to the fall of Jerusalem, and to events proceeding, and connected with it. And it is the same with Luke 21, from verse 5 to 24 inclusive. Please carefully consider both. But in verse 24, Jesus adds, "And Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled."

Now the reader is through with the destruction of Jerusalem. Let us commence where we left off in Matt. 24, Mark 13, and Luke 21. Commencing with verse 29 of Matt. 24, we read, that immediately after, (or next in order,) the tribulation of those days, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be agitated; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven, with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other," verses 29-31. See Mark 13: 24-27. But from 25 to 28, Luke 21, the language is somewhat different, but serves to enable us to better understand that of Matthew; reading, "And there shall be *signs* in sun, moon and stars; and upon the earth distress of nations in perplexity, for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming

branches of the Lord Jesus, lest we have our portion with hypocrites, where there will be wailing and gnashing of teeth. The first thirty verses of the 25th chapter is the continuation of Christ's warning to the church to be fruitful, watchful, and never to be without an indwelling Saviour, lest at the coming of the Bridegroom they have no oil in their vessels, their bodies, which Paul tells us are the temple of the Holy Spirit, if we are truly the Lord's. God in his infinite love and mercy grant, that neither the writer nor reader of this may ever hear the words addressed to him,—“Verily, I say unto you, I know you not,” verse 12; or those of verse 30,—“And cast ye the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.”

In John 15:1-6, we are shown how believers reach the sad condition in which they hear the words, “I know you not;” where Jesus says,—“I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, He taketh away. If a man abide not in me, he is cast forth as a branch, and is withered.” Christ is the great fountain, and we must draw from him by a faithful performance of duty, and by prayer, watchfulness, love for the truth, and a strong fight against the flesh, the world and Satan.

JUDGMENT OF THE NATIONS.

Up to verse 31, chap. 25, the Lord only casually referred to the world; but now he speaks of the

world. The word, But, indicates the change of subject.—He is through with his discourse respecting the church, and turns to the world, having excluded from the marriage supper of the Lamb the foolish virgins, and banished from the light of his presence the unfaithful servant. With the 31st verse seems to commence the judgment of the nations; and notice that Christ says *all* the nations. Therefore, this seems to be a general judgment of the world, or a portion of that judgment; for it is for one particular offence only; yet the Lord says all the nations will then be gathered before him. But is this a judgment or trial of individuals as well as of nations? or is it a judgment of nations only, in their national capacity? The Scriptures teach us that God has already judged, condemned and punished various nations. If any one questions it, let him turn to the prophets, and both sacred and profane history, and read for himself. Did not God judge and punish Egypt, Amalek, Ammon, his own people Israel, and various other nations? And if God has already judged and punished nations, why may he not do so again? Can any one tell me why such a temporal judgment may not as well take place under the Christian dispensation, as before? Are not the Jews now suffering the penalty of such a judgment? Moreover, if one will read the 14th chapter of Zechariah, he may see that a judgment is there foretold for an offence that has not yet been committed. In fact, let the historian tell us, if he can, when any of the events took place, which are mentioned in either the 12th, 13th, or 14th chapters of Zechariah?

Again, it should be noticed that there is no resurrection mentioned in connection with this judgment, although such resurrection may have preceded it; therefore, it may be simply a judgment of the living nations. But notice further, that this is not a trial for offences in general, but simply for one offence, which fact, as far as my observation extends, seems to have escaped the notice of theologians. And Jesus himself tells us that offence is the ill treatment of the church of Christ, which he terms ill treatment of himself—and such was his accusation against Saul, or Paul.

Again, we know that God condemned and punished various nations who persecuted natural Israel, the descendants of faithful Abraham; and this being so, why should he not much more condemn and punish those nations who have, or shall persecute the church and bride of his only begotten Son, and their Saviour, which Jesus declares is equivalent to persecuting himself, such is his love for the church? But if we consider this either a judgment of individuals, or of nations, or of both, or of simply the living nations, or of all nations and individuals that shall have existed up to the time of that trial and judgment, yet the fact still remains, that it is for one specific offence, and for that alone, the parties on trial are here arraigned. Jesus makes a very marked distinction between offences, or sins; and this distinction, our duty to God, and the welfare of our fellow men requires us, the church, to observe; as the church is the light and the teacher of the world, and

it is therefore, incumbent upon us to preach the truth in its purity, and not to give forth a discordant and "uncertain sound." Therefore, when Jesus, our great and truly glorious teacher, who was, and is yet the way and the truth, makes a distinction, it is our duty to attend to it, and not, by disregarding such distinction, jumble everything into chaos, and thus make proselytes to darkness. For it is really true that some religious teachers do now "compass both sea and land" to make proselytes to their creeds, as well as to Christ; and when such proselytes are made, they are in the same chaotic confusion respecting the truth as themselves.

Now according to the common rendering of *αἰωνος* in both versions, the penalty of the offence charged in this judgment, is eternal punishment, and also of the same nature as that prepared for the devil and his angels, — verses 41, 46. By its teachings, the so-called evangelical churches, or sects, affix the same penalty to all offences; while, in this discourse, God attaches this penalty to but one offence; and this sin is the unkind or wrongful treatment of Christians.

Now turn to Matt. 10, and there read of Jesus sending forth the Twelve, and the reader will find that through the entire chapter, Jesus speaks to and of his disciples, or followers; saying, in the last part of the chapter, "He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me. * * and he that receiveth a righteous man in the name of a righteous man, shall re-

ceive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall, in *no wise*, lose his reward." Please let this language stand as it reads, and not add to it any of man's traditions. Now we know that a truly affectionate husband appreciates and values more highly favors extended to an absent wife in need, than if they were extended to himself. So it is with the Lord Jesus; for the church is his espoused bride composed of all the true followers of the Lamb of all generations. But Christ will also avenge her wrongs; and thus we perceive that the promise of a reward in one case respecting the church, tends to prove the certainty of punishment for wrongs done her in the other, as taught in Matt. 25.

According to the teachings of Jesus, blasphemy against the Holy Spirit is the only offence which equals that of the persecution of the church. So heinous is blasphemy against the Holy Spirit in God's sight, that Jesus says it shall not be forgiven, either in this age, or in the age to come, the next age; Matt. 12: 31, 32. Here is a specific offence mentioned, as there is also in the judgment described in Matt. 25. Our "Evangelical" brethren hold the offence of blasphemy against the Holy Spirit will never be forgiven; and believing that the judgment of Matt. 25 teaches the eternal punishment of those guilty of the offence therein charged, they hold that in that condemnation are included offenders of every

class, small and great, although they may have always treated Christians with kindness and respect, and consequently, they must also go down to an eternal hell of darkness and despair. Now let those brethren apply the same rule of construction to the language of Jesus respecting the sin of blasphemy against the Holy Spirit, translating *αἰών*, world, and *αἰώνιος*, eternal, which they apply to the judgment of Matt. 25, and they will plunge themselves and every one else into the same eternal hell. For in the first case, those brethren would make Jesus tell us, that to every offence is attached the same penalty, eternal punishment, (as they say), as is attached to the offence there mentioned. Then why should they not say because the offence of blasphemy against the Holy Spirit will not be forgiven, therefore no other offence will be forgiven: Notice, that that kind of blasphemy has its penalty, non-forgiveness, as injustice to the church has its penalty; and therefore, one of the two penalties may as easily be applied to minor offences as the other, and thus in keeping with their theory, the penalty of non-forgiveness could be affixed to minor offences.

Now will any Christian deny the fact that we ought to give that construction to Scripture which most truly presents the character and attributes of our heavenly Father, and especially avoid misrepresenting them or hiding them from human view. And such is the will of God; for He desires to more and more clearly manifest himself to us; but we cannot commence obtaining a view of God, until we believe

that He is, and that He is a rewarder of them that seek him. And it is the truth which delineates the true character of God, which introduces us to God, and enables us, in conjunction with an honest heart towards him, to become acquainted with him; and therefore, it is the man who is the most correctly instructed in spiritual things, and has the purest heart, that knows the most of God, or best knows God. And thus Jesus prays, Sanctify them by thy truth; thy word is truth — not adulterated truth, of which we have so much, and which is from Satan. And then again, Jesus says, Blessed are the pure in heart, for they shall see God. So you perceive the foregoing position is established from Jesus' own words. For seeing God signifies to know God.

Now the Scriptures tell us that God is love, and Jesus himself tells that God so loved the world, that he gave his only begotten Son, that whosoever believes on him should not perish, but have eternal life. For God sent not his Son into the world to judge the world, but that the world through him might be saved, John 3 : 16, 17. Ye believers in the Calvinistic creed, please notice that Jesus says that it was because "God so loved the world," not simply the elect, that he gave his only begotten Son. And the scriptures also tell us, over and over, that God's mercy endureth forever, Psa., 136, &c., &c.

Therefore, having a correct view of God's nature, or the view afforded us by the foregoing scripture, and a devoted spirit, why should we so construe the words of Jesus in Matt. 25, as to make the

penalty inflicted upon one certain class of offenders applicable to all other offences? I think the loving character of God teaches us to strictly limit or confine the judgment there pronounced to the class of offenders there mentioned, just as the penalty for blasphemy against the Holy Spirit is strictly confined to that class.

And for the same reasons as given above, I would also construe *αιωνιος* as meaning of long duration, or during the age, or during an age, instead of eternal; and for the further reason, that *αιων* from which *αιωνιος* is derived, primarily means an age, or a long period of time, and not primarily, eternity. And also, because the scriptures teach us that there is a class who enter upon, and enjoy an age of life and glory prior to others who are also at the expiration of that age, adjudged worthy of eternal life. See Luke, 20 : 35, 36. Rev. 20 : 12-15.

Let us compare the judgment of Matt. 25 : 31-46 with that of Rev. 20 : 11-15. In point of time, to my mind, there is no apparent difference, although I am unable to deny that there is not. For convenience in speaking, we will however term the judgment described in Matt. 25, as the first, and that of Rev. 20, as the second, taking them in the order in which they stand in the Scriptures. The first only mentions one class of offenders; the latter includes all classes. There is no resurrection mentioned in connection with the first judgment, while there is in connection with the second. It is not said that any of the dead are on trial at the first judgment, while at

the second, the dead only are mentioned, as follows : And I saw the dead, the great and the small standing before the throne : and books were opened ; and another book was opened, which is the book of life : and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it ; and death and Hades gave up the dead which were in them ; and they were judged every man *according to their works* : The first judgment mentions only nations, while the second mentions only individuals. The first judgment mentions only one offence ; while the second evidently includes all kinds of offences, for we read that they were judged according to their works as recorded in the books.

Once I considered the language, in Matt. 25 : 37-39, of the parties on the right hand as very peculiar for Christians to utter, when they say Lord, when saw we thee a hungered and fed thee, &c., &c., as such language plainly indicates ignorance of the teachings of Christ, who frequently and pointedly tells us what will be the result to all men, of either favors shown to, or wrongs practiced upon his followers ; and notice that in verse 46 those on the right are simply called the just, (*οἱ δίκαιοι*) ; that is, they had acted kindly and justly towards all men, Christians and others, although ignorant of the gospel. And judging from the language of both them on the right and on the left, I think we are justified in believing that both were ignorant of the gospel. Brother, I request you with your present knowledge

of the teachings of Jesus and the apostles, to say whether you would reply to the Savior as either of those two parties are represented as doing? With your knowledge of the gospel would it not be mockery and trifling to pretend such ignorance? But taking this view of the condition of the parties on trial, both on the right hand and on the left, and taking Christ's definition of eternal life, and not men's, there is no difficulty in disposing of this question, (if your creed don't interfere), in a manner harmonizing with the attributes of our heavenly Father, viz., love, mercy, wisdom, justice and truth. In John, 17 : 3, Jesus defines eternal life as follows,—“And this is eternal life, that they should know thee, the only true God, and Jesus Christ whom thou hast sent.” First let us substitute in the last verse of chapter 25, for eternal life, Jesus' definition of the term eternal life, and the verse reads as follows: And these shall go away into eternal punishment, but the righteous into a knowledge of thee, the only true God and Jesus Christ whom thou didst send. Then remembering that *αιωνιος* is the word which is translated eternal in this verse, and paraphrasing it to correspond with the idea advanced, and using the primary meaning of *αιωνιος*, and the verse reads: And these shall go away into a long period, or an age of punishment; but the just into a knowledge of the only true God and of Jesus Christ whom He did send. I desire that every man shall entertain that religious belief, that will most glorify God, and most benefit himself; therefore, I do not want him to

adopt my views unless they will yield that result. But suffer me to ask if those on the right previously knew God and Jesus, and his teachings, and thus already had eternal life, why does Jesus say of them, that they shall then enter upon a knowledge of God, and of his Son, which is eternal life?

It is every man's duty to study, and to become familiar with, and to reflect upon the teachings of Jesus and his apostles, and to compare Scripture with Scripture. But no man can reflect without thinking; therefore, we are all entitled to the privilege of thinking, while we accept the Scriptures as the truth,—Romish and Protestant sectarians to the contrary notwithstanding. Furthermore, no man can think or reason, while his brain is compressed with an iron-clad creed; and if a man don't want his brain so compressed, he must guard against sectarians slipping first one, and then another, of their iron hoops upon his head, and they have many ways of doing it; and although they are unconscious of the fact, they also have Satan to aid them in that work, however good their intentions may be; in fact, he always aids in every thing that works against the teachings of Christ. And do not sectarian creeds divide the body of Christ? Most certainly, they do. But let us return to our subject.

In connection with the idea that those on the right then first enter upon a knowledge of God and the Lord Jesus, which Jesus says is everlasting life, I will call attention to the following passages which teach that believing in Jesus immediately gives one eter-

nal life. Verily, verily, I say unto you, he that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but *has passed* out of death into life, John 5 : 24. Verily, verily, I say unto you, he that believeth on me, hath everlasting life, John 6 : 47. I am that bread of life, verse 48. The foregoing words are those of Jesus. Now we will present some of the beloved apostle, John,—He that confesseth the Son hath the Father also, 1 John 2 : 23. Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God, 4 : 15. And in John 3 : 56, we read, He that believeth on the Son hath eternal life. But mark that I don't contend, or believe, that simply believing on Christ entitles one to a part in the first resurrection. Paul fully believed in Christ, and yet he tells us that he was striving to attain to the first resurrection, the resurrection from among the dead. What weak, foolish creatures we believers are, that we don't do the same thing!! Again, Jesus says, For God sent not his Son, into the world, to judge the world; but that the world should be saved through him. He that believeth on him is not judged; he that believeth not, hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Now in John 5 : 24 and 6 : 47, please notice that Jesus not only says that whoever believeth on him now has eternal life, but further says that such person does not come into judgment; and tells us the reason is, because such person has already passed

from death into life, or out of death into life. And Jesus further says in chap. 3, that he that believeth is not judged; but that he who believeth not is already judged,—and tells us what that judgment is, viz: that light had come into the world, Jesus being that light, and men rejecting that light: and the promises that apply to parties who then saw and heard Jesus, apply to us more forcibly; for Jesus said to Thomas, Blessed are they who believe without seeing. Therefore, if believers now have eternal life, why should it be said of them that they first enter upon eternal life at this judgment?

The question now under consideration is, whether the parties now judged, that is, in this judgment, where they are termed respectively sheep and goats, have ever heard the gospel, and not whether they be living nations, or dead ones resurrected, or both: for we know that many nations and generations have passed away without a knowledge of God, or of his Son Jesus Christ. Others have passed away with some knowledge of God, but not of his Son, or of his gospel; and I submit for consideration, that neither the just nor the unjust here called into judgment had any knowledge of the gospel. They evidently do not belong to the class who stand without and knock at the door saying, Lord, open to us, * * * we did eat and drink in thy presence, and thou didst teach in our streets, Luke 13: 25, 26. Neither do they belong to the class who say in that day, Lord, Lord, did we not prophecy in thy name, and in thy name cast out devils, and in thy name do many

mighty works? Matt. 7 : 13. Jesus does not say to either of the two last parties that they shall go away into an age (*αιων*), of punishment; but he tells them he never knew them, and to depart from him. These people had heard the gospel, and believed, but did not obey, and had not the spirit of Christ, and therefore, were not his. And are not many professors now destitute of the same? Are not many even ignorant of the new commandment given by the Lord Jesus?

If we consider this a judgment of individuals, instead of nations, I would present Cornelius before he heard the gospel, as an illustration of the party on the right hand. Cornelius, in a restricted sense, knew God, although himself a Gentile, and was truly a good man, as is strikingly shown by the message from heaven, when the angel announced, "Thy prayers and thine alms, have come up as a memorial before God, Acts 10 : 4. Yet he knew nothing of the gospel, and consequently, nothing of the Lord Jesus, his Redeemer. Now if Cornelius had died before he had had any knowledge of the Saviour, and been found on the right hand in the judgment described, would he not have naturally answered as those on the right are represented as answering? Naturally he would not have comprehended Jesus, when he told him that he had fed him when he was hungry, visited him in prison, etc., etc., although there was a record in heaven of his love and beneficence. But would either of the twelve apostles who had listened to the teachings of Jesus, have replied in this manner? To think so, one must imagine that the apostles will

have forgotten that Jesus had ever said to them, A new commandment I give unto you; that ye love one another, even as I have loved you, that ye also love one another, etc., John 13 : 34; 15 : 12-17. Also, that he had said, He that receiveth you, receiveth me—and whoever shall give to drink to one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, Matt. 10 : 41, 42. And there are various other teachings of the same tenor, including a description of this judgment. And Jesus further tells us that God will avenge his elect. “And shall not God avenge his elect who cry unto him day and night? I say unto you he will avenge them speedily. Howbeit when the Son of man cometh will he find faith on the earth?” Luke 18 : 7, 8. And Paul says, “Avenge not yourselves, beloved, but give place unto wrath; for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord,” Rom. 12 : 19. See Rev. 6 : 9-11 and 19 : 10, where we are first told that God will soon avenge his servants; and then that he hath avenged, at least some of them.

Really, it is not to be supposed that the apostles, on the day of judgment, or at any time, will have forgotten the teachings of Jesus, or their own teachings, so that they will then need to be again taught by the Saviour what merits his favor, and what does not. Will they then have forgotten the description of this very judgment? For according to the general teachings of the church, Christians especially

constitute the right hand party ; and if so, the apostles will be there, a part of that company ; and we have no reason to believe that they will not retain in full all their mental faculties. On the contrary, they, and all others, who have purified themselves that they, like Jesus, might be pure, and “not be ashamed before him at his coming,” will then “shine forth as the sun in the kingdom of their Father,” with that intellectual brilliancy which characterizes the pure and spotless Redeemer of mankind, and act with their Redeemer in this judgment, and constitute the third class of which Jesus speaks, when he says to those on his right, “Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me,”—verse 40. If Jesus only addressed them on the left, one might suppose, if there was no other Scripture elsewhere to prevent it, that he referred to them on the right, when he says, “the least of these my brethren.” But when Jesus addresses them on the right, (*οἱ δίκαιοι*), the just, and says *these* my brethren, he does not refer to any one of them he addresses—neither the idiom of the Greek, or English language will allow it. Neither will the teachings of Jesus, or of his apostles suffer such a construction to be made of the language. In truth, a person who comprehends this discourse, commencing at verse 3 of chap. 24, and ending with chap. 25, and takes the events therein mentioned in their order, as Jesus there sets them forth, cannot fail to see, that prior to this judgment, the Lord has rewarded and punished believers, or Christians according to their works.

In order to understand this discourse a number of things are necessary. First, we should notice Jesus' remarks respecting Jerusalem, in the three last verses of chap. 23. Secondly, the questions of the disciples; for Jesus answers them in their order, and in the last question, we should substitute presence, (*παρουσία*), for coming, and age for world; so that the questions may read, And what shall be the sign of thy presence, and of the end of the age? Because the term, presence, is used to express the time, and the event of Jesus raising the sleeping saints with spiritual bodies like his own most glorious body, changing "in the twinkling of an eye," the natural bodies of the living saints into like spiritual bodies, and catching both away "to meet the Lord in the air," and so, from that time, "ever be with the Lord," 1 Cor. 15 : 51, 52; 1 Thess. 4 : 14-17; Phil. 3 : 20, 21. And age should be substituted for world, because the former expresses the time within which certain events will be consummated, and, naturally, it frequently includes those events in the phrase, end, or consummation of the age; while the phrase, "end of the world" expresses not only a longer period of time, but also the cessation of every thing terrestrial, including time itself, according to, and in keeping with the theological parlance and teaching of the present time; or the phrase has within itself, and conveys that idea to the mind. And here, I request Christian scholars to carefully notice and consider the actual abuse of the word *αιων*, for by rendering it world, King James' translators actually sub-

stituted *νοστος* in its place, and acted as if they knew better what the writers of the New Testament wished to say, than the writers themselves. Their own private creed-lexicon effected the mischief, and probably caused the authors of the new Version to retain the false rendering of *αων* in the text, while conscience made them give the true rendering in the margin. Let the readers of the Testament see that they use the marginal rendering of the word when they read, that they may get the true meaning of what is written.

Thirdly, the reader should remember that the resurrection of the sleeping saints, and the bodily transformation of the living ones, (which, with every one, must be preceded by a spiritual one), by the Saviour, and their translation to his Father's house, in which he tells us "there are many mansions," for them who love him, take place previous to the general resurrection, and previous to the judgment of any class except that class constituting the church and body of Christ, our Lord, which is constantly taking place. And especially we should bury out of sight and thought all our sectarian instruction, and particularly sectarian renderings of Greek words.

If any one desires to exercise his skill in driving a camel through a needle's eye, let him endeavor to acquire the truth by using one of the lexicons usually attached to the Greek Testament; for their renderings are in keeping with the views of their sectarian authors, and other sectarian scholars of their generation, and generations preceding them. And

let the Roman church remember that to her the Protestant church is indebted for a large proportion of those false views and entanglements from which some Christians are now seeking deliverance.

Now let us make a summary of this discourse contained in chapters 24 and 25. Notice that the expression "these things" is used in the first question of the apostles, and also in the reply of Jesus in verse 34. The expression "these things" in the first question evidently refers to the destruction of Jerusalem; and the question arises whether the term embraces any thing more in the reply of our Lord. There would be no question about it, if it were not for what is mentioned in verses 29, 30 and 31. Be that as it may, when we render *γενεα* race, the whole difficulty disappears. However, to the 29th verse Jesus only teaches, or describes the destruction of Jerusalem. In the remainder of the 24th chapter, Jesus, after giving the signs of his coming, describes his removal of the saints, or rather his taking them to himself, to be "forever with the Lord," and his dealings with unfaithful believers; that is, their trial and punishment; but how long their punishment or purification will continue, Jesus does not here tell us.

With the 25th chapter commences the parable of the ten virgins. Here the church is represented by ten virgins, or in other words, ten chaste women. The entire ten not only represent Christians, but they also represent Christians who are watching for Jesus', the bridegroom's coming, or presence. But

they are not all in that living spiritual state which alone fits one for the presence of the glorious Redeemer,—“to stand before the Son of man, and not be ashamed before him at his coming.” It may be that the five foolish virgins lack true love, without which Paul tells us we are nothing, although we may have extraordinary faith, and understand all mysteries, &c., 1 Cor. 13. As a chaste woman in scripture always represents the living church of Christ, and a vile woman represents a fallen church, it is folly to endeavor to make the parable embrace any besides believing Christians whatever may be their spiritual condition. Furthermore, let believers notice that this parable describes only those Christians who really believe in, and are watching for the return of the Lord Jesus from heaven. For by the word bridegroom Jesus certainly represents himself, and it is for the bridegroom these virgins watch. They really believe in the bridegroom’s near coming, and thus believing, even the foolish ones make some little preparation. But do the mass of Christians now even believe in the speedy coming, or rather *presence*, of the Lord Jesus. No; and furthermore, they really care and think so little about it, they do not distinguish between his coming to take his own watching ones away, and his final coming with all his saints and the holy angels to judge the world. And judging from years of observation, it seems as if the clergy take less interest in the return of the Lord Jesus, than do the laity. In fact, a large portion of the clergy seem to consider the subject be-

neath their notice. And we have very strong presumptive evidence from their own language and their system of preaching, that some of them doubt, and others actually disbelieve the doctrine of Jesus' return to this earth. Suffer me in brotherly love and kindness, and for the good of the body of Christ, (of which all true Christians are members, and members one of another), to ask such preachers if they really desire, as did the apostles, the immediate return of Christ? Do you really desire his return to-day? this hour? this minute? Are you ready "to stand before the Son of man?" Are you certain that you would not be "ashamed before him at his coming," or presence, (*παρουσια*)? You extol the learning, the wisdom, the rhetoric, and the preaching of Paul. You descant quite extensively upon these points. Very well, if you consider him such a model preacher, why don't you endeavor to imitate him, by preaching as he preached? Paul preached pointedly the coming and presence of the Lord Jesus Christ, and so did Peter, John and James. Why don't you do the same?

Jesus and those apostles taught and especially used the coming of the Lord to receive his own to himself, as a powerful, if not the most powerful incentive, in influencing the church to purify herself, individually and collectively, that she might become pure, holy, affectionate, and "without spot, or wrinkle or any such thing," being perfect and entire, and lacking nothing, that she might be truly resplendent and glorious in both person and attire, and thus be a

becoming bride for her Lord and Redeemer at his parousia. Why don't you pursue the same course? Please consider the following questions:—Have you discovered a more effective method of preaching the gospel than that of the Lord Jesus and his apostles? Have you discovered a method of purifying and exalting the church, superior to theirs? or do you consider your method as simply an improvement upon their method, that is, the method of Jesus; for the method of Jesus and the apostles was one and the same. Look right down into your thoughts, and see how you regard your own method as compared with theirs. The apostles received the gospel and their method of preaching it directly from the Lord Jesus. Have you thus received either the one, or the other? But hold—are not the teachings of the Lord respecting his return to this earth for the purposes mentioned in his discourse, a portion of the gospel? Again, do they not constitute a part of the plan of salvation? Every intelligent and candid Christian will answer these two questions affirmatively. Then a preacher who discards these teachings discards a portion of the gospel; and he who denies these teachings, denies a portion of the gospel plan. Now when two things are alike, you can neither take from the one, or add to the other without making them unlike. They then differ, or are different. Neither can I take a part of one thing away and leave it the same. So it is with the gospel. Therefore, when a portion of the gospel is taken away it is a different gospel from what it was at first; and thus what is

termed the gospel scheme, or gospel economy, would thus be converted into a different plan from that of our heavenly Father's. But what says Paul respecting those who preach a different gospel from that which he preached?—"I marvel that ye are so quickly removed from him who called you to the favor of Christ, to a different gospel, which is not another; only there are certain ones troubling you, and wishing to change the gospel of Christ. But though we, or an angel from heaven, preach unto you otherwise than what we preached unto you, let him be anathema. As I have said before, so I now say again, if any one preach unto you otherwise from what ye received, let him be anathema."—Gal. 1 : 6-9. There can be no question in regard to Paul's meaning here : and anathema means accursed, or excluded from the favor of God. I will say no more upon this point, but leave it for the candid consideration of religious teachers, and also for the like consideration of their pupils.

The Greek word *παρουσία* should be anglicised ; and therefore, I shall hereafter use it as an English word. *Παρουσία* signifies not only presence, but also arrival, being derived from the word *παραιμιαι* which signifies not only to be present, but also the act of coming. Therefore, the reader will do well to remember both significations, that he may comprehend the full force of the word, as we have no one word which expresses the same.

The following are the principal passages where *παρουσία* is found in the Greek text, and in every

case it is translated, coming, in the text of both the Old and New Version: Matt. 24 : 3, 27, 30, 37, 39. 1 Thess. 2 : 19. 3 : 13. 4 : 15. 5 : 23. 2 Thess. 2 : 1, 8. Jas. 5 : 7, 8. 1 Peter 2 : 4. 2 Peter 1 : 16. 3 : 4, 12. 1 John 2 : 28.

Again, let the reader notice that the Lord's reply to the foolish virgins is, simply, "Verily, I know you not." He does not appoint them their portion with hypocrites, where there is weeping and gnashing of teeth, as we read is the fate of two other classes; see chap. 24 : 51, and chap. 25 : 30. These foolish or imprudent Christians, although even expecting the Lord's return, yet being unqualified, are rejected and excluded from a part in the first resurrection and translation, to which Paul says he was striving to attain. They also are among those who are left as described by Jesus in chap. 24 : 40-43, where he says, There shall be two men in the field; one is taken, and one is left; although they rank much higher than the vast throng about them. So it was in the days of Elijah, there were then good men on the earth, but he only was translated. Therefore let us not only expect and watch, but also be prepared for the parousia of our Lord, lest he say unto us, Verily, I know you not. And when we have overcome the world, then let us not forget that our two remaining foes, the flesh and the devil, yet act in concert against us; and that while Jesus tells us "The spirit is willing but the flesh is weak," the apostle also tells us, "The flesh lusteth against the spirit, and the spirit against the flesh," Gal. 5 : 17. And it is only

God, or Christ found in us, who can enable the spirit to overcome the flesh with its lusts. And to overcome this powerful enemy, we have not only to pray, but also to fight; and not only to fight, but to be constantly on our guard; that is, to watch carefully against our enemy. And not only all these, but we must "put on the whole armor of God," or in other words, the whole armor which God has furnished us through the gospel; and not only a large part of that armor, but every piece of it, or our powerful adversaries will reach and wound us, and thus unfit us for a part in the first resurrection. And then we have got to keep the whole armor on, and not simply some parts of it; and one of the very best methods of doing so is afforded in constant labor in the vineyard of our Redeemer. And this great truth is forcibly taught in the parable of the talents. And Paul warning us against gratifying, or yielding to the desires of the flesh, says,—“For if ye live according to the flesh, ye shall die; but if by the spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the spirit of God, these are sons of God,” Rom. 8 : 13, 14. By the last declaration the apostle means, not simply led by an intellectual knowledge of God, but by a constantly increasing and spiritually experimental knowledge of Him. And this is what Jesus means, when he says, And this is eternal life, to know thee, the only true God, and Jesus Christ whom thou didst send. And it is this living experimental knowledge which alone entitles one to a part in the resurrection from among

the dead, and renders him worthy of what Jesus terms *that age*. And brother, please remember that Jesus tells us, Man shall not live upon bread alone, but upon every word that proceedeth from the mouth of God; that is, the whole gospel, not a part of it.

Now we all readily admit that Paul was one of the superior Christians of the primitive church, being favored with the various gifts of the Holy Spirit abundantly, and consequently, possessing great knowledge and understanding; and we should be willing to receive of him. And in this connection it is quite pertinent to call attention to his remarks in his letter to the Philippians, chap. 3 : 8-15, that we may notice the fact, that notwithstanding the apostle's past, and then present experience, which, please notice, he terms "a knowledge of Christ, yet he had not then attained to that more complete knowledge of his Redeemer which alone would secure him a part in the resurrection *from among* the dead. Please remember that Paul taught that all men would be resurrected, so that he would be certain of some kind of a resurrection with the rest of mankind.

After having spoken of his standing and advantages with his own nation before his conversion, he says, "Yea, verily, I estimate all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse that I may gain Christ, and be found in him, not having my righteousness, that from the law, but that which is through faith in

Christ, the righteousness of God by the faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death, if possibly, I may attain unto the resurrection from among the dead. Not that I have already grasped, or am already made perfect; but I press forward, if so be, that I may seize that for which also I was seized by Christ Jesus. Brethren, I do not count myself to have yet laid hold upon; but this I do, forgetting the things behind, and stretching forward to the things before, I press forward towards the watchman for the victor's reward of the upward calling of God in Christ Jesus." And in verses 20, 21, he says, "For our citizenship exists in heaven, from whence also we expect a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the energy by which he is able to subject all things to himself."

As the Olympic games are alluded to in the foregoing verses, and as both Phillipi and Corinth were Grecian cities, and consequently, the citizens of both were quite familiar with those games, and thus Paul used them as illustrating the Christian race, I now introduce the last four verses of 1 Cor., chap. 9, "Know ye not that they who run in a race, run all, but one receiveth the prize? [the victor's reward]. Even so run, that ye may grasp it. And every man that striveth in the games, is temperate in all things. Now they strive to receive a corruptible crown; but we, an incorruptible. I therefore so run, as not

obscurely. So box I, as not beating the air; but I subdue my body with heavy blows, and enslave it; lest perhaps, after that I have acted as a herald for others, I myself become rejected." These last verses explain his allusion, in Phil. 3, to the Olympic games. And we should remember that both these epistles were written from Rome, while Paul was there suffering imprisonment, having previously abandoned all for Christ and endured severe persecutions and other sufferings arising wholly from his devotion to our common Redeemer. And further, we should remember that he was "abundant in labor in Christ's vineyard, and not only devoted, but zealous." Neither did Paul question, nor do we, his acceptance by Christ; and consequently, we do not question that his peace was made with God, and his sins blotted out; and that if he had then departed this life, he would have been saved, using the word saved in its general acceptation. But Paul knew that there was a fuller salvation yet awaiting him, and a "better resurrection" awaiting him than that to which he was then entitled, if he could but win, in the Christian race, the prize held forth to him by the Saviour; and that prize was a crown, and that crown is secured only by securing a part in the first resurrection. Who doubts but that Paul then had some knowledge of Christ? But that knowledge was not satisfactory to him notwithstanding his past devotion, zeal, labors, sacrifices of every thing earthly, sufferings, knowledge, and abounding gifts of the Holy Spirit, in which he himself said,

he was not "one whit behind the chiefest of the apostles." If so, why he does he say, "that I may know him and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death, if possibly, I may attain unto the resurrection from among the dead?" Notice that it is not the resurrection of the dead, but the resurrection *from among* the dead; and that the latter was the resurrection which Christ had. Millions of dead were left, but he alone arose. And then, that his readers might have no doubt as to whether he had, or had not reached the point from which he could grasp the prize, he adds: Not that I have already grasped, or am already made perfect; but I press forward, if so be, that I may seize, (or grasp) that for which I was seized by Christ Jesus. But to make his readers doubly sure that he had not then reached the point in his Christian race and experience where he could grasp the victor's reward, he adds, "I do not count myself to have yet laid hold upon," [seized the prize]. When Paul says that he is pressing forward with entire devotion and with all his powers, disregarding all kinds and degrees of suffering, to seize that for which Christ seized him, we should well consider how Christ seized him from the foremost ranks of the persecutors of the church, and transformed him into one of its main pillars. But notice, that here Paul don't mention this; that is, his power and extraordinary fruitfulness as a branch of Christ, as the purpose for which Christ called him, or rather seized him; but that, in keeping with our Sav-

iour's infinite love, he might attain to the like resurrection that Christ attained to, and to the like inheritance to which Christ attained. And this is what he means, when he says, "heirs of God, and joint heirs with Jesus Christ, if indeed we suffer with him, that we may also be glorified together," Rom. 8: 17. And this is also what Christ means when he says: And the glory which thou hast given me, I have given them, &c. And thus Paul says, Rom. 8: 32, He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things; and in 1 Cor. 6: 2, Know ye not that the saints shall judge the world? Know ye not that we shall judge angels? This is Peter's abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. It is not scarcely being saved. And attaining unto the first resurrection is the act of passing through the strait gate of which our Saviour speaks, when he says, Strive to enter in at the strait gate, (or narrow door): for many, I say unto you, shall seek to enter in, and shall not be able, Luke 13: 24. Who are they, but believers? Sinners do not try to enter there. I suggest to Christians to consider if this strait gate is not the first resurrection, instead of "scarcely" being "saved." I have already spoken about the baptism of fire, such as our Lord and the apostles endured; and now appeal to the reader to decide, and to decide *honestly* before God, who sees and reads the inmost thoughts and inclinations of our hearts, whether the foregoing teachings of Paul, setting forth, in unmistakable

language, the fact that he was not then prepared for the first resurrection, notwithstanding his notable spiritual attainments, do not fully corroborate all I said respecting the necessity of the baptism of fire. I tell you plainly, brethren, that a large proportion of sincere Christians, and of course, all of every other class, are trying to climb up to heaven "some other way" than that Paul was traveling; the former by reason of erroneous instruction, and the latter class, from the same cause, and also the greater one, that they do not bear the cross as it is now presented to them. That is, the latter class do not what they deem to be their duty to God according to the light they have, and therefore, no increase of light is given them. And this unfaithfulness arises in part from fearing what men may be able to do, by one means, or by another. As for fearing the outside world and in any degree, or at any time, modifying our Christian course in order to avoid its attacks, or to receive its favor, either in mass, or individually, that is the sheerest nonsense; for we enlisted to fight the world, as well as other enemies. And we not only enlisted to fight the world, but to fight strictly according to that system of tactics taught by our Lord Jesus Christ and the apostles. And both practiced what they taught. And we are to live and fight, as they lived and fought, and not according to some different system, although the apparent difference to us may be slight. But remember that a slight variation from a straight line produces a great divergence. And what was Christ's

system? A system of strict fidelity, love and courage. Did he curry favor with the world taken either individually or collectively? No, but with and in fearless love for all mankind, he ever faced a frowning world, and in that fearless love he overcame the foe.

Christian, your Redeemer requires his co-heirs to pursue precisely the same course, which, indeed, is but a "reasonable service." Universalist, this is required of you as much as of any other believer. God don't favor you with any easier method of becoming an heir of God, and a joint heir with Jesus Christ, than he does others. You cannot ascend to heaven by "some other way" any more than other people. Let us all who profess the name of Christ, take careful heed, and know that we are not traveling that circuitous route which will never take us there; for there is a vast amount of both such religious preaching and traveling, and thus many believers deceive, and are being deceived. May we, indeed, so live as to constantly have Jesus' aid, remembering his words,—“without me, ye can do nothing.” We must have the nature of Jesus which is the nature of God, in order to overcome as Jesus overcame. Poor weak man, natural man, cannot overcome alone—it is not in him to do so. And it is only the overcomer, who becomes an heir of God and a joint heir with Jesus Christ, and thus sits down with the Redeemer on his throne, even as he overcame and sat down with the Father on his throne—Rev. 12 : 11. Rom. 12 : 21. 2 Peter 2 : 19, 20. Rev. 2 : 7, 11, 17, 26. 3 : 5, 12, 21. 21 : 7.

Reader, don't let any religious teachers, whether they are styled great preachers, or not, cause you to believe that the real saint's inheritance is any thing less, or something different from what Jesus and the apostles tell you it is. There are many preachers of high-sounding fame who have not Christ formed in them "the hope of glory." They have a hope of salvation from an eternal hell; and they think that all who are saved from that kind of a hell, are certain of going to heaven. But that don't follow; neither does the Bible teach it. If such preachers would look about carefully through their congregations, they might possibly find some obscure meek follower of Jesus who could teach them respecting these things. But such are seldom found among those parishioners who, at their elegant homes, afford the minister both gastronomical and intellectual entertainment, which of itself is proper, and good in its place. But the jewels I refer to, are not apt to be discovered by such preachers until they are called to visit them in their last sickness, or to preach their funeral sermon; and frequently, not even then. Neither was the widow casting her two mites into the treasury, noticed by any one except the Lord Jesus. And our human natures are precisely the same now as they were then. And for the benefit of those believers who are unconscious of the fact, I here remark that spiritual christians are readily discovered by spiritual ones, but very slowly, by any other class; for the souls, and consequently the feelings and sensibilities of the spiritual ones quickly respond

to one another, as they are of the same spirit, the Christ. And thus a spiritual pastor quickly recognizes the spiritual members of his flock, and they as quickly recognize him as one of the good undershepherds of the Chief Shepherd. And please notice that Peter tells us that such, at the manifestation of the Chief Shepherd, shall receive an unfading crown of glory, 1 Peter 5 : 4.

I have spoken in regard to fearing the world. But some who love the Lord, and desire to promote his cause, fear the opposition of a dead church or society, much more than they do the outside world. From sad and disheartening experience, they know that opposition, and often dread to meet it. They have looked for expected sympathy, in the house of their supposed friends; but in lieu of that sympathy they have encountered coldness and indifference, as soon as they attempted to progress and grasp those higher principles of the gospel of Christ, to which their religious associates had not attained; and indeed, had no desire to do so. But those meeting with such opposition, should remember that this is not from the church, so much as from the world within the so-called church. World loving professors in their own persons bring their deity along with them: as on the other side, the spiritual members of Jesus bring the Lord Jesus in their persons. For Paul tells us that the body of the spiritual Christian is the temple of the Holy Spirit, and that spirit is Christ. And furthermore, Jesus says, Ye in me, and I in you. And John says, If any one loves the

world, the love of the Father is not in him, 1 John 2:15. And if the love of the Father is not in a man, it is very certain, Christ is not there. Again, any candid person will admit that if a man has Christ in him, he also will have his spirit. But what says Paul of a person who has not Christ's spirit?—"If a man have not the spirit of Christ, he is none of his," Rom. 8:9. That will be the difficulty with all foolish virgins at the parousia of the Lord; they will not have the spirit of Christ, and not having the spirit, they are not his; and therefore, he does not recognize them as such, but replies,—“Verily, I say unto you, I know you not.” Professing Christian, remember this—that Christ, unless we have his spirit, don't recognize us now as his, any more than he will at his coming. Let us remember these things. And may the Father enable us to be his continually; as here lies our only safety; for Jesus tells us, that “In the hour ye think not, the Son of man cometh.” Therefore, we should carefully, and with earnest prayer for light and understanding, study the character of Christ by his teachings and his works of love. His nature, his spirit, was manifested by his teachings and his works; and so are our natures and our spirits manifested in like manner. Rest assured, brethren, that it is supreme folly for us to imagine that we have the spirit of Christ, when our spirits do not produce fruits like his. By their fruits ye shall know them, says Jesus. Now, let us, by our own fruits, *know ourselves*. Let us examine, or judge ourselves, lest we be “condemned

with the world." Paul tells us that "the fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance, or self-control." And then he adds, against such there is no law, Gal. 5 : 22, 23. And in verses 19, 20, the apostle also gives us the fruits of the flesh, so that every person may, if he will, contrast them with one another, and especially with his own fruits, and thus know whether he is of Christ, or not. "Now the works (fruits) of the flesh are manifest, which are adultery, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings, and such like. And in verse 24, he adds, And they that are of Christ have crucified the flesh with the passions and lusts thereof.

Sectarians would do well to notice that factions and divisions are enumerated among the works, or fruits of the flesh; and that the apostle plainly declares that they who practice such things shall not inherit the kingdom of God. How will it be with them who both teach and practice some of these offences? Here Paul condemns sectarianism, as when he says to the Corinthians, "Now this I mean, that each one of you says, I am of Paul; and I of Apollos; and I of Cephas; for whereas there is among you jealousy and strife, are ye not carnal?" From observation I believe a majority of the Protestant ministry teach that sectarianism is right, and serves to promote the cause of our Redeemer; sometimes saying, that where there are so many religious creeds,

and what they call churches, that every one who wishes to serve God, can find some religious body which he can join, and thus all are suited. Now if they would add, and so is Satan, they would give utterance to one unalloyed truth in that connection, as Satan is always pleased with every teaching that conflicts with those of Jesus and the apostles. Remember that Satan overthrew our first parents by persuading Eve to adopt and pursue a different method for promoting their happiness than that prescribed by their Creator; and we know the result. And little children sometimes when absent from their parents, pursue a different course from that which their parents have enjoined, thinking that such variation is harmless, but the result is sometimes death. But Paul tells us, that it is in malice we are to be children, but in wisdom men. Now as God is omniscient, it is wisdom for us to pursue the course he has pointed out, and leave the results with him.

But I said we would make a summary of Jesus' discourse. Let us attend to it. From verse 44 to 51, chap. 24, and from verse 14 to 31, chap. 25, is described a class of unfaithful and disobedient Christians, but believers. Of course, in verse 14, the man going into another country represents our Saviour, who ascended into the heavens, and whom the heavens must contain until the restitution of all things; and the servants represent Christians, faithful and unfaithful—fruitful branches of the true vine, and unfruitful ones; and we here perceive the one is re-

warded, and the other is punished. But we are not told that the punishment of the unfaithful servant is eternal, or even of age duration, or during an age. But we are told that where they are, there is weeping and gnashing of teeth, showing that their punishment is severe. But please notice that Jesus does not tell us the punishment is eternal, or even of long duration; and therefore, we have no right to add to the Scriptures by saying that such punishment is eternal.

It is our religious training that has made us come to that conclusion. In fact, I have no right to say that such punishment continues a year, or an age, unless I find authority for it in the scriptures. The starving prodigal fed hogs, but when he saw his folly, he was not only permitted to return to his father's house, but was received with joy and celebration. And he was not only welcomed home, but welcomed as a son. Yet he had no property interests there; but a father's love remained. And when he looked upon his brother's happy home and broad possessions, it is quite probable that he often wept over his past folly and sin; but he was yet a son. When Jesus uses a case like this to illustrate God's feelings towards his creatures, what right have I to say that the punishment of the unprofitable servant will continue forever? He might have had a glorious inheritance in heaven, where Jesus exhorts us to lay up our treasures by good works, but instead of that, he wrapped up his talent in a napkin, and did not improve upon it; and therefore, like the prodigal, loses his inheritance.

Notice that not making a good use of our talents in the service of God is one offence. Quarreling with, or persecuting our brethren, or fellow-servants, is another; and these two offences are set forth as occurring among Christians. But beating our fellow servants is mentioned as arising, or originating from the idea that the Lord delays his coming. Now, are there not many of the clergy who say the same now? And do they not persecute their fellow-servants now for opinion's sake? That is, do they not arraign and try them and also degrade them from the ministry for preaching what they sincerely believe is the gospel of Christ? Certainly they do. Let such servants beware lest they find themselves much more degraded in the day of the Lord Jesus. Where will your so-called churches be in that day? Your Roman, Episcopalian, Methodist, Baptist, &c., "churches?" They will vanish quicker than a ghost in the midday sun. In fact, you all admit that there will be no such thing as sects in heaven. You say sectarianism will not be admitted there. Then how will you enter who have so much of it in you? No smuggling can be practiced there. Therefore, according to the teachings of Jesus, and your own words and acts, you seem to be the very characters described in the last verses of chap. 24. You sectarians speak quite correctly when you say "*Our church*;" but you would do well to see that your church is the church of Christ; and further, that you don't beat any member of Christ's body. But please notice that to this class of offenders Jesus does not say, Depart from

me ye cursed into that age of fire, or fire of long duration prepared for the devil and his angels. Jesus settles with believers first, both faithful and unfaithful servants; and then follows the judgment of the world or the nations.

But I think we have every reason to believe that here Jesũs only describes a portion of the general judgment, or the judgment of a certain class of offenders; that is, those guilty of the offence specified; for at the general judgment men will be tried for a variety of offences, as shown in Rev. 20.

I have before remarked, that with the ministry in general, it is all heaven, or all hell—an eternal heaven, or an eternal hell. And having this theory of all heaven, or all hell, firmly established in their minds, they make all the teachings of Jesus and the apostles conform to it. In their imagination, but not in fact, they actually bind the Almighty by their creed, telling us that God has, in the gift of his Son, done all that he can do for man. But do the teachings of Jesus and the apostles tell us so? Mark this question, and consider it. When men who have been our religious instructors for twenty-five or forty years, and whom we have esteemed for their piety and learning, have constantly taught us, and forcibly impressed upon us, that a certain principle, or theory is correct, and that it is clearly sustained by and based upon the scriptures, we are quite liable to accept such a theory as the truth; and there is scarcely one man in ten thousand who will ever thoroughly examine the question to ascertain whether the theory

is correct or not. Such theorists, in their imaginary wisdom, mark out a certain course for God to pursue, and tell you that God cannot vary in the least from that course; when to tell the real truth, that course is "our creed." Sectarians, consider it, and see if it is not really so. Perhaps you never thought, that with our creed, you have been binding the Almighty! With your creed you have bound and limited your own intellectual and spiritual vision of the Almighty, and you thought God was bound. Let finite man reflect millions of years and then he would not conceive the first thing which Infinity could not accomplish! The human mind cannot imagine any thing which God cannot do; but *our creed* can tell you of something. We comprehend according to our ability, or our intellectual capacity. Therefore, many things which in our childhood we regarded as correct, or true, we now regard as incorrect, or untrue; and therefore, the greatest fool is the man who never learns. But it is folly to talk of a man's walking with his feet in the stocks. And so it is folly to talk of a man's advancing in the knowledge of the gospel when his mind is bound by a false creed. A man may acquire knowledge quite rapidly in youth, but suppose he then ceases to make any further acquisition, saying, I know it all; what will be his standing at the age of forty-five? Will not progressive scholars be far in advance of him? In their company he would always desire to talk of the rudiments of education; and they, of the advanced principles. And thus it is with creed-bound preachers.

They say to the progressive Christian who has been constantly acquiring a fuller knowledge of God and of his Son, Come and hear me preach. He goes; and what does he hear? Simply the first principles of the doctrine of Christ, and frequently there is error mingled with them.

Now every person who believes that an eternal hell is the portion of every one who dies with one sin that is not repented of before death, in his thoughts deprives God of free will and action: and he does this, by believing that God has established an irrevocable law which prevents him from ever extending his mercy and love to such an individual. Do the Scriptures teach you that God has done this? Search and see. Don't rely upon any deductions you may make—creeds are deductions; but find it plainly announced that God has done this. Search carefully and long. In this searching, if you have an honest heart toward God, (which I have already defined), you may discover other truths which may greatly refresh your spirits by affording you a more thorough knowledge of God and his holy Son. And while you search, please remember that Paul tells us, that “finally, all Israel shall be saved;” and that Jesus said to the unbelieving Jews about him, and who perished in that unbelief, “Ye shall not see me hereafter until ye shall say, Blessed is he that cometh in the name of the Lord.”

Although there is no resurrection mentioned in this discourse, yet the general resurrection may precede the judgment mentioned in the last sixteen

verses of Matt. 25. Possibly our Saviour had so thoroughly instructed his disciples respecting both the first and the second resurrection, that he did not deem it necessary to mention them in this connection. We should remember that the question of the resurrection was a very prominent one with the Jews; indeed so prominent, that Jesus could not avoid speaking of it on many occasions; or more properly speaking, did not do so, but treated the subject in that able and godlike manner which, as on other occasions, displayed his superior wisdom and comprehension, and confounded the Sadducees who denied the resurrection of either body or spirit. And in this connection we should remember that he had also raised Lazarus and others from the dead: and we should not forget his words to Martha at the resurrection of Lazarus. Please turn and read that conversation, John 11. There we read that Lazarus had already been entombed four days when Jesus arrived, verse 17, and probably decomposition had considerably progressed, and that Martha was correct when she said of her brother, "by this time he stinketh." I call attention to this circumstance, the decomposition of Lazarus' body, that the reader may notice that Jesus, while in the flesh, had the power not only to restore natural life to a dead body, but also to decomposed flesh. And there are also two other important matters connected with the resurrection of Lazarus to which I should here call the reader's attention as preliminary to that which will soon follow. First, I call attention to the fact that in

John 12 : 9-17, where the resurrection of Lazarus is mentioned, *ἐκ νεκρῶν* is found in the original, signifying from among the dead, in like manner as the same term is used when the resurrection of Christ is mentioned, as in Acts 10 : 41. 26 : 23. 1 Cor. 15 : 12, and request the reader to remember that both Christ and Lazarus were raised out from among the dead; and thus, in this regard, their resurrections were similar. Second, I call attention to the fact, that Lazarus was raised with a fleshly body, while Jesus was raised with a spiritual one. In this regard their resurrections were very dissimilar, and were attended with very different results. For Lazarus died again, but Jesus dies no more—Knowing that Christ being raised from among the dead, dieth no more—Death no longer hath dominion over him, Rom. 6 : 9. Now notice that it will be the same with those who shall have a part in the first resurrection, when they shall be raised with glorious spiritual bodies like Christ's, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, Phil. 3 : 21. Luke 20 : 35, 36.

Can a Christian fail to see that the overcomers who alone have a part in that resurrection will, in all respects, be joint heirs with Jesus. They are like him in person, that is, have spiritual bodies. They sit down with him on his throne. They are heirs of God and joint heirs with Jesus Christ. They shall eat of the tree of life. They shall not be hurt by the second death; and on such the second death has no power. To them is given authority over the na-

tions, and they shall be priests of God and of Christ; and shall reign with him a thousand (or the thousand), years, Rev. 2: 20. In fact, from those who are found worthy of a part in the first resurrection, God reserves nothing of the glory which he has bestowed upon his Son. Therefore Paul says of the Father,—“Having given us Christ, will he not with him give us all things.” Now who are the class termed *us* by Paul but those like himself, who in writing to Timothy near the close of his life, could say, “I have fought the good fight, I have completed the race, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not only to me, but to all them that have loved his appearing,” 2 Tim. 4: 7, 8. Yes he had overcome all of his foes, as did his Master, and had won the crown of which he speaks. And the condition, that we shall overcome, is either expressly or tacitly attached to the privilege of sonship and heirship throughout the entire gospel. The church does not comprehend her present high calling of God in Christ Jesus, neither does she comprehend her future one. Christians don’t believe that Christ really meant it, when he said to the Twelve, Ye shall sit on thrones judging the twelve tribes of Israel. The ministry tell us that it means something else; although the apostles being Hebrews, and also twelve in number, corresponding in number with the twelve tribes, it would seem very proper that they should judge their own nation, as the saints

are to judge the world, Matt. 19 : 28. Luke 25 : 31. 1 Cor. 6 : 2. When Christ takes to himself his great power and reigns over the nations, the saints, the overcomers, will reign with him; and it will be as real a reign for them as for Him; yet the present church does not believe it. Why? Because the clergy neither believe nor teach it. They tell us that instead of being the judges of the world in that day, that Christians will then be judged with the world; but that Christians will then be acquitted, while the wicked will be convicted and damned and sent to an eternal hell. Yet they tell us that Christians go directly to heaven when they die, and have been going there continually for over eighteen hundred years. Yes, for six thousand years. Therefore their theory is, that Christians are admitted into heaven and the glorious presence of the Most High and the Lamb, there to remain until some future period, when they shall be arraigned before the judgment seat for trial. Such a course of procedure seems passing strange! Who is simple enough to believe that Paul will ever be arraigned for trial at the judgment bar? If he believed it when wrote to Timothy, then he had a very unreliable method of expressing himself, and one would do better to give a large proportion of his teachings to the winds. But Paul in his day declared himself a wise master-builder, declaring that he received the gospel from the blessed Redeemer by revelation; and this being so, he was not only an able expounder of the first principles, but also of the more profound principles of the gos-

pel; and among other things, particularly teaching Christians that the church is the body and espoused bride of Christ, and that Christians are members of the body of Christ, and thus members one of another. In fact, the first lesson Paul received from his Saviour was, that whatever, either good or evil, he did to Christians was done to Him, when Jesus said, Saul, Saul, why persecutest thou me? Now imagine Paul on trial, as related in Matt. 25, and in such utter ignorance of the instructions which he had so abundantly received, and also imparted to others, that we hear him saying to the Saviour, Lord, when saw I thee an hungered and fed thee? or thirsty and gave thee drink? And when saw I thee a stranger, and took thee in? or naked and clothed thee? And when saw I thee sick or in prison, and came unto thee? I respectfully recommend to the clergy the consideration of this matter.

Both the Saviour and Paul teach us that overcoming Christians shall be associate judges with the Lord in the judgment of the world; and thus I think the Saviour might be represented as the Chief Justice on that occasion. Therefore, the Saviour's placing the saints on trial with the world would be like the chief justice of an earthly tribunal arraigning his associate justices with accused parties who were brought before them for trial. Such religious teaching makes Paul an ignoramus upon that great and glorious day for the saints of the Most High, and hides from sight the future glory of the true church.

Again, all through the gospel Jesus is represented

as the Bridegroom and the true church is represented as his bride; and will Christ at that day place his bride on trial with the world? Long before the judgment of the sheep and the goats Christ will have presented the true church to himself, "a glorious church, not having spot or wrinkle or any such thing * * holy, and without blemish," and will have transferred her to those glorious mansions in his Father's house of which he said, I go to prepare a place for you, Eph. 5 : 27. John 14 : 2, 3. And if I go and prepare a place for you, I will come again, and will receive you unto myself, that where I am, there ye may be also. And preceding the judgment of Rev. 20, we read in Rev. 19 : 7, Let us be glad and rejoice, and give honor to God, for the marriage of the Lamb is come, and his wife hath made herself ready. And in the first part of Rev. 20, verses 4-6, we read that judgment is given to the saints, and that they reign with Christ the thousand years before the final judgment of the world takes place, instead of being arraigned and on trial with the rest of mankind. No, the trial of the elect has been going on for over eighteen hundred years, and I think we may expect this trial soon to end, and the trial of the world to commence. Let Christians know and feel that they are now, in fact, on trial; and they will generally live and conduct themselves differently from what they do at present. Now on earth a true husband shares with his wife all that he has; and he not only does this, but he delights in so doing in order to make her truly happy. But Christ

will in all these things far excel the most complete model of an earthly husband, even as he excels all other men. Therefore, he will share all his glory with his bride, and will not reign without her. Again Christ will remember the temptations, trials and sufferings like his own, which his bride has passed through while purifying herself here on the earth, where he also suffered, that she may be pure, as John says they do, who hope to meet the Lord, 1 John 3 : 3. In Matt. 12 : 32, we hear Jesus saying, Fear not, little flock, it is your Father's good pleasure to give you the kingdom : and in Luke 22 : 29, But ye are they who have continued with me in my temptations, and I appoint unto you a kingdom even as my Father appointed unto me, &c. Reader, I ask you, that you allow no one to make you believe that Jesus meant any thing different from what he plainly and positively asserted by the foregoing words. I here say in brotherly kindness, that there are many professed preachers of the gospel who need some very plain talk, such as they would receive from Paul if he were here in the body.

Also in Dan. 7 : 18, we read, But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. But remember it is only the overcomers who are seated on the throne. They constitute the little flock to whom "it is the Father's good pleasure to give the kingdom." These constitute the Bride, and are the first fruit unto God and the Lamb, Rev. 14 : 6 — a kind of first fruit of His creatures, Jas. 1 : 18. These

constitute the elect. But, brother, remember that many are called, but few are chosen, or elected. God called many Hebrews out of Egypt, but only two of the whole number were elected to enter into the promised land. The Hebrews were then on trial, and we know the result. And remember the parable of the sower, Matt. 13 : 2-8.

But if there is a *first-fruits*, there must be, of necessity, a second harvest, or such language would not be used as "first-fruits." Let us know more of the plan of salvation—know more of the truth, as it is by the truth we are enlightened and sanctified, and brought to a more complete knowledge of our Redeemer. We see that God has been, and is yet electing the church, the body, the bride of his Son, of which Christ is the head, having pre-eminence in all things. But has he left all the rest of mankind to suffer *eternal damnation*, as taught by the Calvinistic theory? Far from it. The only true God, who so loved the world that he gave his only begotten Son, that the *world* might be saved through him, has never entertained, or taught such a theory, either through his Son, or any of his apostles ; and this I will proceed to prove. I directly assert that such a theory is from hell, and not from heaven. In fact, it is one of the very greatest and most abominable lies in the sight of heaven, that "the father of lies" has ever told since the creation,—and it has some especial claims for being placed at the head of the list. Let the historian, if he can, tell us of another dogma that during the past three hundred years has more divided the disciples

of Jesus. And also let him name another which has so effectually hidden the love of God from the view of men in general; and even caused Christians to question both the love and the justice of God, as has the Calvinistic theory of reprobation. But one of the most effective methods of sweeping away a false theory upon any subject is to present the true one, which I shall now proceed to do, first laying a good foundation upon the teachings of Christ and the apostles.

TRUE ELECTION.

That there is an election, I have already shown from the Scriptures; so there is no issue upon that point. But God does not elect *the little flock*, at the expense of the many, but rather for the benefit of the many. God elected Abraham, and said to him, "In thee and thy seed shall all the families of the earth be blessed." Paul, commenting upon this promise, Gal. 3 : 16, tells us that seed is Christ. Is it Christ individually and alone who is here referred to as Abraham's seed? Most certainly not; for in verses 27-29, Paul adds, "For as many of you as were baptized into Christ did put on Christ, * * * for ye are all one in Christ Jesus; and if ye are Christ's, then are ye Abraham's seed, heirs according to the promise"—seed and heirs according to the promise originally made unto Abraham, Jesus Christ being the head, and they who are Christ's at his parousia being the body, the little flock, members of his body and members one of another, and whom Christ

speaks of as himself, when he says, Saul, Saul, why persecutest thou me? And this oneness with Christ is taught throughout the Epistles—Christ the head, and the church the body and bride. See Eph. 1 : 22, 23. 4 : 12. 5 : 22–32. Rom. 12 : 4, 5. 1 Cor. 12 : 27. Col. 1 : 18. And further, his body, the true church, is mentioned as filling up the measure of Christ's sufferings: Col. 1 : 24. 2 Cor. 1 : 5. 2 Tim. 2 : 10,—a portion of the gospel to which the present easy-going church is almost a stranger, forgetting that it is written,—Heirs of God, and joint-heirs with Jesus Christ, if so be that *we suffer* with him, that we may be also glorified with him.—Rom. 8 : 17. But the oneness of himself and the church, Christ previously taught, when he said to his disciples, In that day ye shall know that I am in my Father, and ye in me, and I in you,—John 14 : 20.

Thus the point that we are of the seed of Abraham, if we are Christ's, is fully established. Now that we also, with Christ, are the seed of the woman, (Eve), is too plain to be controverted. Therefore, being with Christ, both of the seed of Abraham and of the seed of the woman, we are also joint-heirs to that promise made away back in the garden of Eden, that the seed of the woman should bruise the serpent's head, and that he should bruise the heel of the woman's seed, Gen. 3 : 15. Not the death of Christ alone, but the sufferings and death of Christ, and the persecutions and sufferings of his body, the church, constitute the bruising of the heel; and the overthrow and bringing to naught of Satan and his

kingdom by the Redeemer and his church, constitute the bruising of the head of Satan.

But the body and bride of Christ will not be complete until the last member of that body is perfected. But when the elect church is completed, will God's plan and the salvation of the human race then be accomplished? Far from it. The first fruits have only been gathered. The prayer of Christ for the church only, will then have been fulfilled when she shall be united with the Bridegroom. Carefully read John 17, and you will discover that the world finally has a place in that prayer. Christ prays for the church first, that all the members thereof may be one in Him. For what purpose does he say,—“That the world may believe,” etc., and then Christ adds, And the glory which thou hast given me, I have given unto them, that they may be one, even as we are one, I in them and thou in me, that they may be perfected into one, that the world may know that thou didst send me, and hast loved them as thou hast loved me. For what purpose does Jesus say he has bestowed upon true believers the glory which the Father had given him? That they might be one. And he again declares that the final object of that unity is that the world may know that the Father sent him, and that the Father loves the church as he loves the Son.

Has the church yet received that glory? Certainly not. Paul's words refute such an idea when he says, Rom. 8 : 17, 18, 23, If so be that we suffer with him, that we may be also glorified with him.

For I reckon the sufferings of this present time are not worthy to be compared with the glory which *shall* be revealed in us * * * and not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for adoption, the redemption of our body. And it is well worthy of notice that Christ uses the same Greek word which is here rendered redemption, when he says, (Luke 21 : 28) But when these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh. What things? Those mentioned in verses 25 and 26. Read from verse five, and you will perceive that all those things previously mentioned have taken place in their order and that we are now at the point foretold in verse 24, where Jerusalem is being trodden down by the Gentiles, until the times of the Gentiles is fulfilled. Therefore, it is evident that the redemption here mentioned by the Lord Jesus, and that mentioned by Paul are one and the same; and furthermore, Jesus tells us when to expect it. Now the church at present generally believes, that at this point the work of salvation ceases, and the final judgment of all mankind, saint and sinner, immediately follows, that the saints then enter into the enjoyment of eternal happiness and rest with Christ, and that all others are doomed to eternal woe and wretchedness. But if this is so, why does Jesus mention the world, the mass of mankind, as he does in John 17? And why does he speak of their believing after the church is glorified? And why does James, at the council of

the apostles, Acts 15 : 14, 17, speak of God's taking out a people for his name from among the Gentiles, and after that, of the residue of men seeking the Lord? But notice that Paul says, We trust in the living God, who is the Saviour of all men, especially of them that believe,—1 Tim. 4 : 10.—Again, For as by one man's disobedience [Adam] many were made sinners, so by the obedience of one [Christ] shall many be made righteous, Rom. 5 : 19. For as in Adam all die, so also in Christ shall all be made alive,—1 Cor. 15 : 22. Then come the times for the "restitution of all things," mentioned by Peter, when he says, Acts 3 : 21, of Jesus, "Whom the heaven must receive until the times of restitution of all things whereof God spake by the mouth of his holy prophets within the memory of man. Therefore, we know that all men will be restored to life; but will all be restored to life, or raised, with a spiritual body? Or is it only they who have been born of the Spirit, or born from above, who will be resurrected with spiritual bodies? This restitution of what was lost in Adam is for the whole world; but the bride of Christ receives that, and also that which is so glorious that it is beyond the conception of humanity. As Peter tells us that the heaven must receive Jesus until the times of the restoration of all things, we may infer, that such restoration begins when Jesus leaves heaven to receive his Bride. Notice that Peter does not say *the time* of restoration, but *the times*; so we may properly infer that various periods of time will be consumed in this great

work, and I think that the Scriptures so teach. Indeed, we are told, Rev. 20, that the millennial age forms one period of these times. And then follows another period during which Satan again deceives the nations and leads them to wage war against the saints, and "the beloved city," and meets with his final overthrow. But there is one assertion in this chapter that it is very important to remember: that is, "But the rest of the dead lived not until the thousand years should be finished;" for this declaration serves to hold one from rushing away into some false theories now prevalent. How much time is consumed by Satan in preparing the nations for his final struggle for supremacy, we know not; and how long that contest may continue, we are not told. Neither are we informed how long a period of time intervenes between that and the general resurrection; but we are told that during this latter period the present heaven and earth pass away. And who can tell how much time the general judgment may occupy? But the judgment or trial of the world may commence with the millennium, when judgment is said to have been given to the overcomers, Rev. 20 : 4, (as Paul tells us the saints shall judge the world,) and continue up to the very moment of the rendition of judgment. For we are told that "The dead were judged out of the things which were written in the books, according to their works." And thus judgment is rendered in accordance with that record, or on that record. And thus this judgment seems to be but the rendition, or rather the announcement of the decree made

either in favor, or against each one, as his name may, or may not be found already entered in the book of life. Indeed, do not the entries in the book of life of some names show that judgment had already been rendered and entered against, or in favor of each and every one? How could any one's name be entered in the book of life, and there remain, unless final judgment had already been entered in his favor?

And as some of our Advent brethren believe that none of the vast number here brought to judgment will be finally saved, but that all will be cast into the lake of fire, I ask the following questions,—Why then is the book of life there? and why should it be even mentioned? If you say that no one's name was written in it, would it not be a farce to then search for it? for the word “found” being used, indicates that a search was made for each name. Again, if no one of the number is saved, will not this judgment result very differently from that of Matt. 25? for Jesus tells us there that a portion of the number enter into eternal life; while here you send all to eternal death. Brethren, it is not well, while we consider one portion of the gospel, to forget other portions; but we should carefully compare scripture with scripture. Does Jesus, in Matt. 25, refer to this judgment, or does he not? I think he does. But there only one class of offenders is mentioned, but there their penalty seems to be the same as here.

I will now present other Scripture to show that others are finally saved besides those who attain to the first resurrection; but I readily admit, and here

assert, that such will not be joint heirs with our blessed and glorious Redeemer, of that glory which is prepared for the overcomers who can say with Paul, I have fought a good fight, I have kept the faith, etc.,—and of whom he says, When he shall appear, we also shall appear with him in glory, Col. 3 : 4.

Scriptures showing the final salvation of those believers who are not found worthy to be numbered with the joint heirs with Jesus Christ, and are not found worthy to be numbered with the “little flock” at the *παρουσία* of the Lord Jesus—servants, but not overcoming Christians.

First, I call attention to the Beatitudes, so-called, Matt. 5 : 1–12; and notice that to different classes, are promised different rewards, or inheritance, or blessings. For instance:—“Blessed are the meek, for they shall inherit the earth;” not heaven. “Blessed are the merciful, for they shall obtain mercy.” Notice there is mercy promised to this class, nothing more—no inheritance whatever. Then follows a much higher class, and of course, with higher attainments. “Blessed are the pure in heart, for they shall see God.” Yes, the purer a person’s heart is, the clearer view he has of God, both in this present life, and that to come. But here is the highest attainment with the highest reward—“Blessed are they who have been persecuted for righteousness’ sake, for theirs is the kingdom of heaven; Blessed are ye when men shall reproach you and persecute you, and say all manner of evil against you *falsely*, for my sake. Rejoice and be exceedingly glad, for

great is your reward in heaven . for so persecuted they the prophets which were before you.” And in Matt. 10 : 32, 33, we read, “ Every one therefore who shall confess me before men, him will I confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.” The Greek word here rendered confess, signifies to hold the same language, to be of the same opinion with, to agree with, to assent to, to acknowledge, etc. So that the declaration seems to amount to the promise that Jesus will confess us before the Father for what we are, and what we have said and done. He will not confess us as one of the little flock, if we are not so ; but if we have confessed him as the Son of God, he will admit it before the Father. But if we have only confessed him before our fellow-men as the son of Joseph and the purest of men, etc., we cannot expect him to profess before the Father that we have done anything different. Jesus will do us all justice, and give us full credit for just what we are, and our reward will correspond with our works. Therefore Paul says, “ Faithful is the saying: For if we died with him, we shall also live with him ; if we endure, we shall also reign with him ; if we shall deny him, he also will deny us ; if we are faithless, he abideth faithful ; for he cannot deny himself.”

Please remember Paul tells us that “ every Scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction, which is in righteousness, that the man of God may be complete, fur-

nished completely unto every good work," 2 Tim. 3 : 16, 17. Therefore, let no one fear to receive the truths contained in the following, as they evidently show that God's infinite and undying love extends to, and embraces others besides the *little flock*, the elect.

I will first give those passages applicable to believers in general. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him may have eternal life. For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. For God sent not the Son into the world to judge the world, but that the world should be saved through him. He that believeth on him is not judged; he that believeth not, has been judged already, because he hath not believed on the name of the only begotten Son of God," John 3 : 14-18. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live," John 5 : 24, 25.

He that believeth in the Son hath eternal life; but he that believeth not, (or obeyeth not), the wrath of God abideth on him, John 3 : 36. For this is the will of my Father, that every one that beholdeth the Son and believeth on him should have eter-

nal life, and that I should raise him up at the last day. Verily, verily, I say unto you, he that believeth hath eternal life, John 6 : 40, 47.

And here follow very appropriately the words of Jesus to Thomas : Because thou hast seen me, thou hast believed ; blessed are they that have not seen, and yet have believed, John 20 : 29 : for the latter portion is particularly in our favor. See 11 : 25. And in reply to the jailor, we hear Paul and Silas saying, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house," Acts 16 : 31.

Listen again to Paul, "The word is nigh thee, in thy mouth ; and in thy heart, that is, the word of faith which we preach ; that if thou confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved ; for with the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation. For the Scripture says, whosoever believeth on him shall not be put to shame, Rom. 10 : 8-13.

But what does Paul say in regard to believing and confessing Jesus ? That Jesus is Lord ; not simply the best and wisest man that ever walked the earth. In truth, you must believe that Jesus was what he himself taught he was—in his spiritual nature, or part, God, and in his fleshly part, or nature, man, and thus was the Son of God, and also the Son of man, and was thus the only man begotten by the Father, but was appointed to bring many sons unto glory, even they who are begotten by the word of truth, Jesus being the way, the truth, and the life.

And in this connection, I again call attention to Acts 15 : 14–18, where James tells us that God is now taking out from among the Gentiles “a people for his name,” and that afterwards he “will build again the tabernacle of David * * * that the residue of men may seek after the Lord.” Now who are the *residue* but those who now, while God is taking out a people for his name, fail to accept Christ and have him formed in them the hope of glory?

And in writing to the Romans, respecting the Jews, and their relative condition to the Gentiles, Rom. 11, Paul says, verses 25, 26, “For I would not brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved, etc. * * * For as ye in times past were disobedient unto God, but have now obtained mercy by their disobedience, even so have those also now been disobedient, that by your mercy, they may also obtain mercy. For God has shut up all, (or them all), in disobedience, that he might have mercy upon all, (or them all).” In the old Version it reads,—“For God hath concluded them all in unbelief, that he might have mercy upon all.” In the late Version it reads—For God hath shut up all unto disobedience, that he might have mercy upon all. Disobedience is equally as correct a rendering as unbelief. But the most important question is, whether Paul says that God hath shut up all in unbelief, that he might have mercy upon all of natural Israel, or upon

all mankind. Be that as it may, we have an unquestionable right to ask, if God extends his mercy to all Israel, why should he not extend the same mercy to all mankind? And as Paul tells us that all of natural Israel shall finally be saved, we have an unquestionable right to ask, why should not all the rest of mankind finally have a similar salvation? But I am not contending for the salvation of all men, but the final salvation of believers who do not attain to the resurrection from among the dead, and shall proceed to quote Scripture to fully establish that position. But if the teachings of Jesus and his chosen apostles establish more by presenting a greater scope of God's mercy and love, no one has the least right to complain.

In John 12 : 47, we read, "And if any man hear my sayings, and keep them not, I judge him not; for I came not to judge the world, but to save the world."

Now will Jesus accomplish the purpose for which he came, or will he not? or will he only accomplish a part by saving the elect, the very few, the little flock?

Here follows some testimony from the two apostles, John and Paul. John says, "And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation, (or expiation) for our sins, and not for ours only, but also for the whole world." John 2 : 1, 2. This don't read as if John believed that Christ only redeemed the elect. And Paul says, "For to this end we la-

bor and strive, because we have our hope set upon the living God who is the Saviour of all men, especially of them who believe," 1 Tim. 4 : 10, Yes, they who now believe in Christ have a special salvation. But here follows a remarkably positive, clear and comprehensive declaration from the same apostle, or rather him and Timothy, as follows: "But all things are of God, who reconciled us unto himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the *world* unto himself, not imputing unto them their trespasses, and having committed unto us the word of reconciliation, 2 Cor. 5 : 18, 19. Will God accomplish this work or will he not? Please suspend you creeds a few moments while I offer a few suggestions.

When Paul says that God "reconciled us unto himself through Christ," who does he mean by us? Himself, Timothy and others like them. They had yielded to God in humble submission, and were devoted disciples of Jesus, doing the will of the Father, and thus showed their reconciliation to him. God acted in, and through Christ reconciling the word unto himself, while Christ remained here in the flesh, he being the light of the world; but when he returned to the Father from whence he came, then the church, the espoused bride and body of Christ, took the place of her Lord on earth, in the great work of reconciling the world to God. Will any one deny this? Very well, if you don't deny it, then admit it. But whether you admit it, or not,

Paul plainly tells you it is so, when he says, "and gave unto us the ministry of reconciliation." If any one says that it is only the clergy that are engaged, or called to this work, then let him turn and read 1 Cor. 12 and Eph. 4 : 1-16, and he may soon see that every member of the body of Christ is needed for the great work: "And that the eye cannot say to the hand, I have no need of thee," etc., etc. Then at the present time, as well as in Paul's time, the church, with all true under-shepherds as leaders, is engaged in reconciling the world unto God. Reader, I again ask you—Will God accomplish the work of reconciling the world to himself, or will He not?

But God has a systematic order in carrying forward this glorious work, which the creed-bound and creed-blinded sectarians of the day wholly fail to perceive, as they have done in the past; and as they always will, while they hug their creeds to their breasts. The Universalist says, that God will save all men; but I have never heard one tell us how he will accomplish it. The Arminian says that God most earnestly and with that infinite love towards all his creatures which Deity alone can experience, desires to fully accomplish the great work for which he gave his beloved Son, viz: *to save the world*, but He is not able to accomplish it, and that thus billions upon billions go down to an eternal hell; but that the time is coming when our Creator will finally destroy the power of Satan to effect evil, and save what might quite properly be termed the last and small end of the world. But the Calvinist in his imaginary wisdom, and

what he considers the most profound theology, tells us, with much circumlocution, in order to avoid shocking the best and finest feelings of our nature, that God is fully able to save all, but in his inscrutable wisdom and incomprehensible love and mercy, has decided, or did decide from the beginning, to save from an eternal hell of suffering and torment but a very small number of his own offspring, and left all others to eternal darkness, wretchedness and despair.

But God not only *was* in Christ reconciling the world unto himself, but he *is* yet in Christ doing the same work in and through the church, Christ's body. Thus Jesus says to all of his true followers, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing. In that day ye shall know that I am in my Father, and ye in me, and I in you," John 14 : 20. 15 : 5. And thus John says, "Because as He is, so are we in this world," 1 John 4 : 17. Therefore Jesus says to all of his true disciples, "Ye are the salt of the earth. Ye are the light of the world," Matt. 5 : 13, 14. But said of himself, "While I am in the world, I am the light of the world." Thus we see that when Jesus left the world, the work of reconciling the world to God devolved upon the church, the elect of Christ.

But mark, Paul not only says, 2 Cor. 5 : 19, That God was in Christ reconciling the world to himself, but adds, "Not imputing unto them their tres-

passes." To say the least, this last declaration looks very hopeful for man : for how can he be condemned for sins which are not imputed to him ? Jesus says, " If I had not come and spoken unto them, they had not had sin. If I had not done among them the works which none other did, they had not had sin," John 15 : 22, 24. And then speaking of the Holy Spirit and his office, John 16 : 7-11 " And when he is come he will convince, or convict, the world of sin, and of righteousness, and of judgment." And then adds, " of sin because they believe not on me." Now the point is, will God deal more severely with the Gentiles than with the Jews ? For Paul tells us that finally all Israel shall be saved ; and Jesus tells us that they would not have had their sins imputed unto them if they had believed in him ; and also tells us that the time is coming when they shall say of him, " Blessed is he that cometh in the name of the Lord," Matt. 23 : 39. And any one that can thus welcome the Redeemer will certainly be saved. Again Jesus says, " And I, if I be lifted up from the earth, will draw all men unto myself," John 12 : 32 ; and in 6 : 37, he tells us, " And him that cometh to me, I will in no wise cast off." Again, we are told by both Peter and Paul, that Whosoever shall call upon the name of the Lord shall be saved, Acts 2 : 21 and Rom. 10 : 13. But mark well, that the gospel does not teach us that all such shall become heirs of God, the Father, and joint heirs with Jesus Christ, the first born of many brethren. To be finally saved is

one thing, but to be found worthy of a joint inheritance with Christ of "all things" is so much higher and greater, and so glorious, that Paul tells us that the human mind cannot conceive of those things which God has prepared for them who love him. Jesus gives us an illustration of it in the case of the Prodigal. Upon his return to his father, he was not only saved but received joyfully and affectionately. But where was his inheritance? He had none except a father's love—that remained. What said the father to the obedient and faithful son?—"All that I have is thine," Luke 15. Again Jesus exhorts us who profess his name to lay up our treasures in heaven, etc., that we may have something there to inherit. But the preachers of our day seem to be almost blind and deaf to the great distinction made by the Saviour and his apostles between simple salvation, or final salvation, and the inheritance of the overcomers, the saints of God, them who have indeed laid up their treasures in heaven. The great aim and object of the clergy at present, seem to be, to keep people from going to hell, and, in some way, to get them into what they call heaven. And some years ago I wondered why the ministers did not preach upon Christians laying up treasures in heaven; but I have ceased to wonder.

But let us turn to Rom. 5 : 19-21, and we read, "For as through the one man's disobedience, [Adam's], the many were made sinners, even so through the obedience of the one, [Christ], shall the many be made righteous. And the law came in

beside, that the offence might abound; but where sin abounded, grace did abound more exceedingly, that as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." Mark that Paul says *eternal* life, not natural life. Then please read the following—"What then? shall we sin because we are not under law, but under grace? God forbid. Know ye not that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness? * * * * For the wages of sin is death; but the *free* gift of God is eternal life in Christ Jesus our Lord," verses 15, 16, 23. Let the reader notice, and also consider that Paul here says, The *free* gift of God, not the conditional gift of God, is *eternal* life in Christ Jesus; not a temporal life—a free gift, not a conditional gift.

If verses 19 and 21 were taken alone one might readily think he saw the doctrine of universal salvation taught by the apostle; but verses 15, 16 and 23 put a very different phase upon the question: for the apostle tells us the wages of sin is death, and that if we yield ourselves obedient servants of sin we shall die. And the word here rendered servant, may very correctly be rendered slave, or bond-servant. And please notice that Paul is here talking to believers, and tells them they will die if they continue in sin, or continue to sin. Then what is this death referred to by the apostle, as they had believed in Christ and thus had spiritual life? Or what death is this to

which the apostle refers? It is spiritual death. Reader, beware of that death!

In Luke 17 : 21, Jesus tells us that the kingdom of God is within us, or in the midst of us. Again, in Matt. 13, in his explanation of the parables of the wheat and tares, and of the net cast into the sea which gathered in every kind of fish both good and bad, he first tells us that the field, in which both the wheat, the good seed, and also the tares, Satan's lies, are sown, is the world, the first being sown by the Son of man, and the latter by the devil. The good seed sown is the gospel, and the gospel is preached in the world, the field; so the world is not the kingdom mentioned by Jesus. Then what is the kingdom? It is the church in the world, in keeping with Christ's words to the Pharisees—The kingdom of God is in the midst of you. Then fix it in your mind, that, at present, the church militant, so called, is the kingdom referred to. The Greek word rendered seed in verse 38, can with equal propriety be rendered progeny, or offspring, or yield; therefore, it may be read, The good progeny are the sons of the kingdom: and the tares, (produced), are the sons of the evil one; the tares mentioned in verse 38 being the crop grown. Now from verse 36 to 43, Jesus speaks of the harvest, and explains it to signify his dealings with his church at the end of the *age*, not at the end of the world; for after Jesus tells us that "the field is the world," the word *κοσμος*, world, is not again used, but *αιων*, age. Therefore, Jesus tells us that at the end of the age he will send

forth his angels to gather out of his kingdom, the church, every thing that is evil, and them who do evil, and promote evil, and that they shall be punished, and so severely punished for their hypocrisy and wickedness, that there shall indeed be weeping and gnashing of teeth. But this does not represent the judgment of the world. Read from verse 24 to 51, and you may readily perceive that it is the kingdom of heaven which Jesus is describing; that is, the kingdom of heaven, or that part of it which is on the earth,—for in both cases he commences, The kingdom of heaven is like, etc. Thus in the parable of the net, he says, “Again, the kingdom of heaven is like unto a net, [Gr. dragnet,] which was cast into the sea, and gathered of every kind, which when it was filled, they drew up on the beach; and they sat down and gathered the good into vessels, but the bad they cast away—so shall it be at the end of the age,” etc. Now here one may readily see, if he will consider, that the sea in this parable represents the world, that is, all mankind, and the dragnet represents the gospel, and with its contents represents the church, for through the instrumentality of the gospel men are gathered in from the world into the church, as fish, by a net, are gathered in from the sea. And the reader will perceive that the same separation of the righteous from the wicked takes place, and the same punishment, or suffering follows, as in the other parable. And when this separation has taken place, “Then shall the righteous shine forth as the sun in the kingdom of their Father.” Then will they enter

upon the glory and inherit the kingdom prepared for them from the foundation of the world.

Notice, Jesus says all this takes place at the consummation of this age. Then, of course, commences another age, when the elect church, shining forth in the glory of God, as does the sun in the natural world with that brilliancy which we cannot look upon with the naked eye, enters upon that work of mercy and love to which Paul refers, when he says, "For the earnest expectation of the creation waiteth for the revealing, [or unvailing], of the sons of God. For the creation was subjected to vanity, [sin and its consequences], not willingly, but through him subjecting it in hope, that, [or because] also the creation itself shall be delivered from the bondage of corruption into the freedom of the glory of the children of God. For we know that all the creation groaneth and travaileth in pain together until now. And not not only so, but ourselves also who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, the redemption of our body." Rom. 8 : 19-23.

But I will not ask the reader to rely solely upon my views respecting Paul's language in Rom. 8, from verse 18 to 24, but refer him to Schaff's comments upon this chapter, where we find that the distinguished author concludes, after quoting pro and con from others' views, that the Greek word *κτίσις*, here rendered creation, here signifies the whole creation, rational as well as irrational, contrasted with the new creation in Christ, and in the regeneration.

Says he,—“The children of God appear on one side, as the first-fruits of the new creation, and the remaining creatures, on the other, as consciously longing after the same renewal. The whole creation then looks forward to redemption,—all natural birth to the new birth; as all that is created.” And then he remarks that Olshausen aptly says: “Paul contrasts Christ and the new creation called forth by Him, to all the old creation together, with the unregenerate man, as the flower of this creation. The whole of this creation has one life in itself, and this is yearning for redemption from the bonds which hold it, and hinder its glorification. This one yearning has forms different only according to the different degrees of life, and is naturally stronger in unregenerate men than in plants and animals: in them the creation has, as it were, its mouth, by which it can give vent to its collective feeling. Yet the most of these men know not what the yearning and seeking in them properly mean; they understand not the language of the Spirit in them: nay, they suppress it often, through it is meanwhile audible in their hearts; and what they do not understand themselves, God understands, who listens even to prayers not understood. The old creation, therefore, like an impregnate mother, [comp. verse 23], that bears a new world in her womb—a life which is not herself, neither springs from her, but by the overmastering power which dwells in it, draws her life with which it is connected on and into itself, and changes it into its nature, so that the birth, (the completion of the

new world), is the mother's death, (the sinking of the old)."

Schaff himself coincides with Olshausen, and says the reasons given by the other authors for excluding humanity, have but little weight when set against those of Olshausen, and that the burden of proof rests upon them who attempt it, as man is the head of the creation to which they apply *κτίσις*; not merely as the crowning work of the creating agency which brought it into existence, but as the occasion of its present groaning condition; and that it seems arbitrary to sunder him from it in the present case. See Schaff's Com. on Rom. 8.

Now suffer me to ask if it would not be more in keeping with reason to include man in the meaning of the word *κτίσις*, creation, and exclude every thing else, both animate and inanimate? Christians, did you not, before you were regenerated, yearn for something you did not possess? Very well, are there not now some among the unregenerated who will be regenerated? and won't you allow them the same privilege of yearning which you had, and yet have — the privilege of desiring and groaning for a higher and better state? The advocates of Satan's theory of evolution are willing to trace their origin from the lowest of the animal species, and acknowledge that their great grandfather was a monkey with baboons and poodle-dogs for aunts and cousins, in order to overthrow the Mosaic and biblical account of man's creation by God in his likeness, and thus avoid their responsibility to their Creator, who not only formed

man as the highest type and crowning work of his creation, but also gave him dominion and power over all other terrestrial creatures. But while infidels and atheists start so low down with man's history and origin, shall Christians run to the other extreme by deriving man's origin directly from God, his Maker, and then degrade all of the human family, but the few elect, far beneath the lowest reptile that crawls upon the earth, by plunging him down, down into an eternal hell there to sink lower and lower—how long?—through an endless eternity. Christian, will you seek to do this by turning every thing in God's word, where a doubt or question can be raised, against our Maker's mercy and love, yes, and justice, also, and thus against your own fellow creatures? Yes, why will you so construe passages of Scripture as to turn them against your fellow-man instead of in his favor? If you are truly one of the elect, then you were so chosen, as you yourself hold, before the foundation of the world, and your fellow-creature was left at the same time you were chosen, or elected—and then, neither of you had done any good or evil, no more than had Jacob or Esau before they were born; and yet Paul tells us plainly that Jacob was elected before their birth, and says that neither of them had done any good or evil, especially to show us distinctly and beyond cavil, that election with God, or God's election, is determined before a man is born, and this being the case, election does not turn upon the question of a man's having sinned.

Now if we are of the elect being chosen in Christ

before the foundation of the world by the special favor of God, and not from any merit of our own, should we not earnestly and carefully seek some way of escape and deliverance for those of our fellow-creatures whom the Father left at the very same time He elected us ; instead of blocking up and barricading every avenue of escape by construing God's word against them in every case ? It is downright folly to talk of a man's being excluded by the Almighty from the number of the elect, thousands of years before he was born, and then say that he was then excluded, or has since been excluded from the elect by reason of his sins. It is folly to teach and talk about God's eternal purposes, and that means unchangeable purposes, and then talk about those purposes changing, or being changed. Can I change one of God's purposes by all the wickedness I can perform, or all the righteous acts I can do ? No. Then can billions of men do so ? No more than one. Now brother, if you was not elected before you were born, as was Jacob, can you convert yourself into one of the elect ? Or if you were born Esau, can you convert yourself into Jacob ? Again, will God do either one, or the other ? Then is it not folly to talk about a person's being rejected, or left out from among the elect because of his sins, if he was really rejected, or so left out before he was born, or even before the foundation of the world ? Certainly, it is the most downright folly ; that is, if man is really endowed with reasoning faculties sufficient to comprehend anything. If he is not so endowed, then

he is at liberty, like the beasts, to give all theology to the winds, and live and die like them. Now for the common good, I ask Calvinists especially, and all others in general, to honestly and decidedly answer this question. If God did from the beginning elect a portion of the human race to be saved, and abandoned the rest of mankind to drift into an eternal hell, there to sink lower and lower, deeper and deeper, into degradation and misery, what power can save them? and is not the lot of the beast far preferable to theirs? It is folly to talk about any man's being exalted to heaven and becoming an heir of God, and a joint-heir with Jesus Christ, if he has not been numbered with the elect; for Jesus plainly tells us that no man can come to him unless the Father draw him, and God don't draw them to Jesus, at present, whom he has temporarily abandoned; therefore, am I not doing such a man injustice, I mean a non-elect person, when I say he can now come to Jesus if he wishes to, and become a joint heir with Christ? Does such a person now desire to come? Can he have that desire unless God by the operation of the Holy Spirit bestow it upon him? John tells us that no man can say that Jesus is the Christ but by the aid of the Spirit. And certainly if a man don't believe in Christ, he can have no desire for him. An unregenerate man desires something better than what he has, but it is an indefinite something; but when he is born from above, then he tells you that he has found that indefinite something in his Saviour; and thus we hear living Christians say that "Jesus is their all and in all."

But because a person is a non-elect, has he no rights at all which the elect "are bound to respect"? Must he even be shoved out of creation, (*κτισις*), in order to make out a case against him? Must the language of Paul, yes, that of the whole Bible, be so construed, that the non-elect may not only be pushed out of *κτισις*, but finally shut out of heaven, that they may sink down into an eternal hell,—into ceaseless woe? Long-headed theologians, both Calvinistic and Arminian, perceive that very much depends upon the construction, or rendering given to the word *κτισις* in Rom. 8; therefore, there has been a protracted contest over it. *Κτισις* certainly means creation: and the question then arises whether Paul, in the word creation, does, or does not embrace all mankind of every generation, except when from the context it plainly appears that the elect, (the regenerate), are excluded; or in other words, whether the word creation includes any portion of mankind. And now, that we may have it before us, I give Paul's words from verse 18 to 23 inclusive.

(18). For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

(19) For the earnest expectation of the creation is waiting for the revelation of the sons of God;

(20) for the creation was not willingly made subject to vanity, [that is, to sin and its consequences,] but by him subjecting it in hope; (21), because the creation itself shall be delivered from the bondage of corruption into the freedom of the glory of the children of God.

(22) For we know that the whole creation, (or all the creation), groaneth together and travaileth together in pain until now, (23) and not only they, but even we ourselves, who have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, the redemption of our body.

Now let the reader remember, and not for a moment forget, that the church holds and teaches that of all terrestrial beings, man alone is immortal, whether he be regenerate, or unregenerate,—a saint, or a sinner, and that all other creatures, when they die, perish, and live no more. Hold fast to this while we consider Paul's language. Then all the beasts, reptiles, insects, etc., of Paul's time are dead, and can live no more. But theologians tell us that all the animals, reptiles, insects etc., such as oxen, snakes, tadpoles and gnats of Paul's time, and which are now dead, never to live again, were then groaning, travelling in pain, and waiting for the manifestation of the sons of God. Now as there is no resurrection of any of God's creatures except man, let them tell us of what benefit to those creatures will there ever be from all their groanings, travails and waiting. When the sons of God are revealed, it cannot in the least benefit any creature sleeping in the dust, or returned to dust as a part thereof. But human beings will then be in existence, alive, and thus will be capable of being benefited by such revelation; but certainly, that which, or those creatures which live no more after death, cannot be capable of anything.

Some think Darwin unkind in deriving our origin from the lower order of creatures. But which is the most unkind, Darwin's theory which starts man very low down to be sure, yet allows him a place in creation, with an upward plane, or that theory which excludes man, except the few elect, from all aspirations or desire for anything higher, purer, or elevating,—gives all such aspirations and desires to every lower order of creatures,—places man below them, and finally leaves him in eternal perdition and wretchedness?

Please remember that we are standing upon the pure doctrine of election—election made or perfected before the foundation of the world—the very same kind described by both Peter and Paul ; but mark you, our kind of election is entirely separate and apart from Calvinistic reprobation.

Please remember that when Paul wrote the Scripture under consideration, conversions were continually taking place both among the Gentiles and the Jews, and consequently there were then people among the unconverted, who were afterwards converted, who could not then be included, (as they were not then christians), among them whom Paul includes, when he says (v. 23), Even we ourselves, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body. In verse 23, Paul includes only living Christians, in the words “we ourselves.” Now if we exclude the then unconverted class just mentioned from Paul's *κατοις*,

where shall we place them? Paul could not include them, until they were converted, among them who had "the first fruits of the Spirit," and if you exclude them from Paul's creation (*κτίσις*), please tell me where in our heavenly Father's entire universe they did have a place or any standing whatever? Suffer me in all kindness, to ask, whether a man really knows what spirit he is of, when he will shove a fellow creature off the edge of creation, in order to maintain the theory that God, his Creator, has destined him, (and that from eternity, or the foundation of the world), to an eternal hell of suffering? I fully believe in maintaining the truth, and standing firmly upon the truth, but I don't believe the truth needs any such desperate remedies to prevent its being overthrown. Falsehood and error frequently demand such frantic efforts.

Now notice the dread and danger of so called orthodoxy lies in the language of verse 21, reading,— "Because, the creation (*κτίσις*) itself shall also be delivered from the bondage of corruption into the freedom of the glory of the children of God."

Orthodox* theologians don't object to Paul's saying that the unconverted groan, or yearn, as well as toads, lizards, crocodiles, and every thing else, animate and inanimate; but they strenuously object to his saying, that man shall ever be delivered from the bondage of corruption, etc. If they once allow man to once have a standing in Paul's *κτίσις*, (creation).

* The words orthodox and orthodoxy are used as applicable to both Arminians and Calvinists, in this volume.

either as waiting, groaning, or in any other condition or character, then they would with that admission of man, also "admit away their whole case;" for when the unregenerated man has the least standing or privilege in *κτιοις*, even so much as to place his foot, or to utter one groan, then he is included in the promise of verse 21, and must with the creation of which he is allowed to be a part, "be delivered from the bondage of corruption into the freedom of the glory of the children of God"; and please notice that will be very much different from hell eternal. Therefore, let the reader remember the question at issue, viz.,—will the non-elect, the present unregenerated, be finally delivered from the bondage of corruption into the freedom of the glory of the children of God?

One may very coolly say, I am of the elect,—enjoy his luxurious earthly home, his beautifully upholstered pew in church, his lovely wife, highly accomplished children, every other earthly enjoyment, imagine himself ministered to by angels, and wafted along continually towards heaven, (which he is in no hurry to reach), and yet feel so little interest in the eternal welfare of the rest of mankind, and have so little love for, and take so little interest in the truth as it is in Christ, the gospel, that he does not even investigate in order to ascertain what provision God has made for the rest of mankind except the few elect among whom he numbers himself. And in addition to all that, there is another class who don't want any one else to investigate the question. But

we will proceed: and let us thank God that no man can prevent us.

Now in order to plainly show what this word *κτίσις* creation, means and includes, I select the first three places where it occurs in the Testament. First, Mark 10 : 6, 7; "But from the beginning of the creation, male and female made he them. For this cause shall a man leave father and mother, and shall cleave unto his wife &c., see 13 : 19 also. But in Mark 16 : 15 the language of our Lord is absolutely conclusive upon the question whether the unregenerate are included in the word *κτίσις*; where he says to his disciples, the eleven, "Go ye into all the world, *κοσμος* and preach the gospel to the whole creation, (*παση τη κτισει*, the whole creation). In this instance let the reader remember that Jesus was addressing them who were to preach the gospel, the regenerated, the eleven apostles; therefore, the term, "the whole creation" especially, and I think, we may say, exclusively embraced the unconverted. For it was to the unconverted, and to them only, that Jesus directed his apostles to preach the gospel, that is, to the unregenerated. Read from verse 14, and you will perceive that Jesus was only addressing the eleven apostles, and no others; therefore, none but the human family were included in the phrase, the whole creation. This is just precisely such a case as that of Rom. 8. Here Jesus directs his regenerated apostles to preach the gospel to the rest of mankind, the unregenerated human family; and of course, to nobody, nor nothing else. There Paul says, verse

22, the whole creation, (*πασα η κτισις*), groaneth and travaileth together in pain until now. The Greek words in both sentences are the same, only in different cases. Do our opponents now want to also give the preaching of the gospel exclusively to horses, dogs, bats, owls, and all the lower order of beings? Why should they not contend that the apostles were directed to preach the gospel to them instead of men as the same Greeek words, (*πασα η κτισις*) are used in both instances.

I will here add that this word *κτισις* is found in Mark 10 : 6. 13 : 19. 16 : 15. Rom. 1 : 20, 25. 8 : 19, 20, 21, 22, 39. 2 Cor. 5 : 17. Gal. 6 : 15. Col. 1 : 15, 23. Heb. 4 : 13. 9 : 11. 1 Peter 2 : 13. 2 Peter 3 : 4. Rev. 3 : 14; and that it is properly rendered creation, although the reader will sometimes find it rendered creature. But the reader may observe from the context that the word creature almost invariably refers to man, and not to beast. But *κτισμα* more properly means creature; and that is found in 1 Tim. 4 : 4. James 1 : 18. Rev. 5 : 13. 8 : 9.

And here I ought to remark that having read, without the least prejudice, the remarks of various authors pro and con, and having carefully considered the various passages where *κτισις* occurs, I have concluded that it would be far more correct to exclude all other creatures from the meaning and scope of the word in Rom. 8 : 18-24, than to exclude man, and that all others are excluded.

Having clearly established the point that Paul in the last mentioned verses did include man equally as

much as did Jesus, when he said to his apostles, Go into all the world, (*χοσμος*), and preach the gospel to the whole creation, (*κτισις*), we will now proceed to ascertain what Paul meant by saying, Because the creation itself, (*αυτη η κτισις*), shall also be delivered from the bondage of corruption into the liberty, (or freedom), of the glory of the children of God. But in order to do this, we must first understand what Paul means by the phrase, "liberty of the glory," etc. Why doesn't he say, into the glory of the children of God, instead of saying, "into the liberty of the glory?" *Ελευθερια*, freedom, liberty, is the word used by Paul; and *δοξη* means glory; and the phrase, *ελευθεριαν της δοξης* means the liberty of the glory. Now let us turn to some passages where Paul uses this word *ελευθερια* when he employs it to express the present spiritual standing, or state of the children of God; and we will thus ascertain what he means by the liberty, or freedom, of the glory of the children of God. We find this Greek word thus used by Paul in the following passages: 1 Cor. 10 : 29. 2 Cor. 3 : 17. Gal. 5 : 1, 13. 2 : 4, as well as in Rom. 8. And we also find the word used by Peter and James as follows: 1 Peter 2 : 16. 2 Peter 2 : 19. Jas. 1 : 25. 2 : 12.

In 2 Cor. 3 : 15-18, speaking of the Hebrews, Paul says, "But unto this day, whenever Moses is read, [the law], a veil lieth upon their heart. But whensoever it shall turn to the Lord, (or a man shall turn to the Lord), the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, is

liberty. But we all with unveiled face, beholding, as in a mirror, the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit." Now notice, Paul says there is now a veil upon the faces of the Hebrews, so they cannot at present look into the mirror, which he mentions, that is, their faces are veiled; that is, they have not the privilege of believing the gospel; but he says of us who are really Christians, that our faces are unveiled, and that we thus have the liberty or freedom, to behold as in a mirror, the glory of the Lord. This is the liberty, or the freedom of the glory of the children of God. The Hebrews do not now have that "liberty of the glory," or that free access to the glory, etc. None but the elect have it. Mark, Paul says, verse 17, that where the Spirit of the Lord is, is that liberty. Then in Gal. 5 : 1, he says to the church, not to the unregenerate, "For freedom did Christ set us free; stand fast therefore, and be not again entangled in a yoke of bondage." Again in verse 13, For ye brethren, were called to freedom; only, use not your freedom for an aid to the flesh, but through love serve one another. And Peter says, "As free, and not using your freedom for a cloak of malice, but as bond-servants of God." And then speaking of false teachers, or preachers, he says, "For uttering great swelling words of folly, they entice into the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error, promising them liberty, while they themselves are bond-servants of corruption; for by what a man

is overcome, by that is he brought into bondage," 2 Peter 2 : 18, 19. Please notice, Peter uses this same word (*θορα*), corruption, when he speaks of those hypocritical teachers being bond-servants of corruption, which Paul uses, when he says, "Because the creation itself shall be delivered from the bondage of corruption into the freedom of the glory of the children of God." The false teachers whom Peter mentions, and warns the church against, were in that same bondage of corruption from which Paul says the creation itself shall be delivered. Were Peter, Paul, James, and other true Christians in that bondage? Far from it. Peter and Paul were both warning Christians not to be brought again into bondage, the very bondage of corruption from which Christ had set them free, and brought them into "the liberty of the glory" which believers only have.

And James speaks of this same liberty when he says, Jas. 1 : 25, "But he that looketh into the perfect law, the law of *liberty*, and so continueth," [continueth to look into that mirror], "being not a hearer that forgets, but a doer that worketh, this man shall be blessed in his doing." Then in 2 : 12, "So speak ye, and so do as men that are to be judged by a law of liberty." Liberty is freedom; therefore, it matters not which word is used, as *ελευθερια* embraces both, and they are quite synonymous.

But what is this bondage of corruption of which Paul speaks? What does the reader consider it to be? Is it not the bondage of sin? If, strictly speaking, it is not the bondage of sin, it is that

bondage which sin brings upon a man ; therefore, it may quite correctly be called the bondage of sin. Let Jesus and the apostles define it. Notice that the following language was addressed to them who had believed in the Saviour.

Jesus therefore said to those Jews who had believed him, If ye abide in my word, then are ye truly my disciples ; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and have never yet been in bondage to any man, how sayest thou, Ye shall be made free ? Jesus answered them, Verily, Verily, I say unto you, Every one that committeth sin is the bond-servant of sin, John 8 : 31-35. Notice the last remark of the Saviour. And after speaking of Christ, his death and resurrection, Paul says, Rom. 6 : 5, 6, "For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection ; knowing this, that our old man was crucified with him, that the body of sin might be done away, so that we should no longer be in bondage to sin." Is not this bondage to sin mentioned by Paul, the same as the bondage of corruption in chap. 8. See also Heb. 2 : 13-15. And also 2 Peter 2 : 19, where that apostle says, in speaking of a certain class of teachers and their dupes,— "Promising them liberty, while they themselves are bond-servants of corruption ; for by what a man is overcome, by that is he brought into bondage, or enslaved. It is sin that corrupts the person who practices it, and as we have all sinned, therefore we are

under the bondage of sin, or corruption, and need deliverance. But every man is corrupted and brought into bondage by his own sins, not by those of other people. That is proved by the words of Peter just quoted. I think my opponents will admit that; but if they won't, the Scriptures teach it. But now, how is it with irrational creatures, the beasts of the field, the birds of the air and the fish of the sea? Have they sinned? Are they corrupted, and thus brought into the bondage of corruption of which Jesus and the apostles speak?

Thus far in the argument I have admitted that all animate and inanimate creation are under the "bondage of corruption," or the bondage of sin. I now deny it; and ask my opponents for their proof. Let the reader remember that a creature must first be in bondage, before he can be delivered from it. You cannot deliver a free man from slavery no more than you can pull a man out of the water when he is not in it. The unregenerated man is the only creature under the bondage of corruption. The regenerate man is now free from that bondage—in him is a new creation; or, he is a new creation—in Christ he is free. And thus, as Paul declares, "If any man is in Christ, he is a new creation; old things are passed away, and all things are become new." Such a man is in "the liberty of the glory of the children of God," but he is not yet in that glory. That glory awaits him, as one may readily see from verse 18, where the apostle speaks of "the glory which shall be revealed" in Christians, not of a

glory now possessed. And in verse 19 he speaks of the rest of mankind, viz: James' "residue of men," (Acts 15), waiting for the revelation of this glory which then will rest upon the children of God, which is the glory Jesus has given all his true followers, (as he says in John 17 : 20-23)," that the world may believe." Please remember that in this very chapter Jesus says of his disciples that they are not of the world, even as he was not of the world (*κοσμος*)—that is, he regarded them as really forming no part of it, because he had separated them from it. So it is with all true disciples of Jesus in every generation; therefore, so it was in James' and Paul's time. Then let the reader notice that the word world, *κοσμος*, as used by Jesus in John 17 : 14, 15, 18, 21, 23, and creation (*κτισις*) used by Paul in Rom. 8 : 18-23, and the phrase "the residue of men" used by James, Acts 15 : 17, all mean the same, and that they all refer to men, and to men only.

After carefully comparing scripture with scripture by such light of the Holy Spirit as God has bestowed upon me, I cannot but regard the theory that Paul intended to, or rather did exclude the human race when he used the word creation, as a natural fruit of man's religious creeds, and as a practical demonstration of the fact that one error leads into another. You cannot reconcile such a theory with either the teachings of Jesus or the apostles, nor with your own reason. While on the contrary, when such teachings are correctly understood, they support the theory, or palpable fact, that the human

family were included by him. Let no one be troubled with the thought that men have died,—yes, that many generations have passed away since Paul's time; but remember that Jesus tells us that “all live unto God,” and that “God is not a God of the dead, but of the living,” saying, “I am the God of Abraham, of Isaac and Jacob.” The gates of death no more interfere with the will of God, nor so much, as does the most transparent glass with the natural vision. And there was much truth in the remark of a worthy citizen and an able statesman at the point of death, when in reply to a question, he said,—“I shall be in God's hands there, as I have been here.” But that fact does not in the least, excuse, or exempt any one from improving every talent which God has bestowed upon him, and thus glorifying him here on earth by bearing fruit; and no one is competent to glorify God until he is converted to him. Then a man, if he is faithful, commences to lay up treasures in heaven, as Jesus exhorts us to do, instead of continuing to “lay up treasures upon earth.” Christians, remember the words of him you call your Saviour, “Ye cannot serve God and mammon.” Examine yourselves, and be certain which one of the two you are serving. Where is your heart, your affections, on earthly treasures, or heavenly ones?

Having shown that *παιδες* does include the unconverted portion of humanity, it now becomes necessary to show what the “liberty of the glory of the children of God,” is, into which they are to be introduced. The liberty of that glory is just what a be-

liever who is in Christ, and Christ in him, now enjoys. Mark, Paul don't say that the *παιδες* shall be introduced into the glory of the children of God, but into the freedom of that glory. There is a vast difference between a person's being granted "the freedom of a city," and the ownership of that city. The children of God will inherit the glory, now in store for them, previous to the rest of mankind entering into the freedom of that glory. Paul don't say in verse 21, that the *παιδες* shall be delivered from the bondage of sin into the glory of God's children; and Myers, (in vol, 2, p. 72), where he says, "But verse 21, in point of fact, merely asserts that on the entrance of that glory the *παιδες* is to be glorified also," makes an extraordinary mistake; for Paul neither says it, nor is any where taught in the New Testament. Jesus tells us that he has bestowed this glory upon the elect, that the rest of mankind, "the residue of men," may believe, John 17.

I must here say that the power now imparted by the Holy Spirit to the elect enabling them to believe the gospel of Christ, and to obey it, constitutes Paul's "freedom of the glory of the children of God." Thus, the children of God now have the liberty, or the privilege and the power to believe in, and receive the gospel, and the gospel only leads a person to that glory. The Jew does not now have that liberty; but he will in due time, whether he be in or out of the body. No more do the non-elect now have that liberty, while God is now taking out from among the Gen-

tiles a people for his name. It is folly to say that "taking out from among the Gentiles a people," as mentioned in Acts 15, means all the Gentiles; therefore, how can all the Gentiles now be taken out? "Taking out" don't mean taking the whole.

But Jesus don't say that such believers, "The residue of men," shall inherit that glory. Neither does Paul say that such shall become heirs of God and joint heirs with Jesus Christ. Such an inheritance embraces all that glory—both the glory mentioned by our glorious Saviour, and that mentioned by Paul, both being one and the same. Remember when the mother of James and John requested that her two sons might sit one on the right hand of Jesus and the other on the left in the kingdom, that Jesus replied that such a privilege was not his to give, but should be bestowed upon them for whom his Father had reserved it. And that he also said to his disciples, "It is your Father's good pleasure to give you the kingdom."

Here I think I ought to assert that the teachings of the New Testament never will apparently harmonize with one another, until the church learns to distinguish between the heirs of God and joint heirs with Jesus Christ to this very glory Paul mentions, and others who will be finally saved. Yes, those who will believe when they shall behold that glory resting upon the glorified bride of Christ.

Please notice, I don't say that all "the residue of men" will even finally be saved. I will not decide that question. I leave it with God. But we all

have a right to claim what Jesus and the apostles teach. Yet we should desire to know the worst, as well as the best of our case as constituting the human family; but it is folly, and even worse, to expect to realize the benefits of a conditional promise unless we fulfill the conditions attached to the promise. And when there is also a penalty for not complying with the conditions, we must expect that penalty—God's word is sure.

Let us examine now the question whether irrational creatures can enter into the "liberty of the glory of the children of God." They must enter into, or upon that liberty in the same manner man does. How does man enter into that freedom? By believing in the Lord Jesus Christ, and obeying the gospel. Has a beast the requisite intelligence to thus believe and obey? Certainly not. And that ends the whole question, and shows that *παιδες* excludes all irrational creatures, and includes only the human race.

Please remember that we are not considering the question whether all mankind will, or will not finally be saved, but whether any besides the elect, the joint heirs, will be finally saved. And I request the reader to notice that in the consideration of this question, it is not necessary to hold to the doctrine of an election before the creation, or at any time before the birth of an individual. This same question obtains, or arises, under the Arminian theory, as well as under the election theory. For if God has not already made an election, He certainly will do so at

the Parousia of his Holy Son, when it shall appear who are “worthy of that Age and the resurrection from among the dead.”—when the wheat shall be separated from the tares—when “one shall be taken and the other left.”

CALVINISTIC TEACHINGS COMPARED WITH THE TEACHINGS OF THE SCRIPTURES.

But that the reader may more clearly understand what Calvinistic election and reprobation is, or in other words, what predestination is, as held and believed in by the various Calvinistic sects, and at the same time may compare such Election and Reprobation with the foregoing teachings of Jesus and the apostles, I here give extracts from the Westminster Confession, as found in a work entitled, “The Constitution of the Presbyterian Church in the United States of America,” etc., and also called, “Confession of Faith.” The chapter, section, and page are given so that any one can examine for himself.

SHORTER CATECHISM.

CHAPTER III.

Of God's Eternal Decrees.

God from all eternity did by the most and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

II. Although God knows whatsoever may or can

come to pass, upon all supposed conditions ; yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass, upon such conditions.

III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

IV. These angels and men thus predestinated and foreordained, are particularly and unchangeably designed ; and their number is so certain and definite that it cannot be either increased or diminished.

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto, and all to the praise of his glorious grace.

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereto. Wherefore they who are elected being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to

pass by and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.—pp. 25–30.

CHAPTER X.

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other persons, who are incapable of being outwardly called by the ministry of the word.

IV. Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved; etc., etc.

Let mothers, and all who expect become so, consider the last two sections, and decide if the language does not teach that all infants dying in infancy, except the few elect, are as certainly damned as any other persons.

But mothers, please listen to God's word, which is far more comforting—yes, joyful! “Lo, children are the heritage of the Lord, and the fruit of the womb is his reward.” Psalm 127 : 3.

The quotations are given verbatim and in order, as they stand in the Confession of Faith, and are pure, unadulterated Calvinism; and Schaff says in his *History of Creeds*, Vol. 1, p. 760, “The Westminster Confession sets forth the Calvinistic system in its scholastic maturity after it had passed through the sharp conflict with Arminianism in Holland, and as it had shaped itself in the minds of Scotch Presbyterians and English Puritans during their conflict

with High-Church prelaey." And that there may be no mistake, I will add, that the quotation clearly sets forth the doctrine of election and reprobation as held by Calvinistic sects; and generally by all professors who talk about God's "eternal purposes," and also, "the final perseverance of the saints," but do not utter or even mention the doctrine of predestination, observing discreetly and carefully the following language in section VIII, same chapter, "The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God," etc., etc.—and those who hold it generally handle it with such special care, that they generally at first, carefully conceal it from view.

Eliminating all needless verbiage from the foregoing quotation, let us take the substance of it, as near as possible in its own words, and we have the following. God from all eternity did freely and unchangeably ordain whatsoever comes to pass, (sec. 1); and some men and angels are predestined unto everlasting life, and others foreordained to everlasting death, (sec. 3); and their number is so certain and definite that it cannot be either increased or diminished, (sec. 4). Neither are any other *redeemed* by Christ, (sec. 6). The rest of mankind God was pleased to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice (sec. 7).

Please notice that in sec. 6 we are plainly told that none but the elect are redeemed—that is, all the

rest of mankind have no Redeemer,—have no part or lot in Christ at all, or in what the church truly calls the glorious scheme of salvation; but let us place some more of this Westminster theory alongside of the foregoing.

CHAPTER VI.

Of the Fall of Man, of Sin, and of the Punishment Thereof.

Our first parents, being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his glory.

II. By this sin they fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

III. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.—pp. 42-44.

In these last sections is darkly described “original sin” so called; but as many people are very much in the dark as to what the term “original sin” really means, I give it from “The Larger Catechism,” page 187.

“The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam’s first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually ; which is commonly called original sin, and from which do proceed all actual transgressions.”

Notice, we are first told that original sin consists “in the guilt of Adam’s first sin ;” and further, in chap. VI., sec. 3, that the guilt of this sin is imputed to us. But also observe, we are told that God purposed to order, that is, he did order, the fall of our first parents to his own glory, and that he permitted their fall,—see Sec. 1. Is it for God’s glory that a small portion of his own creation should be saved, and the rest, the much larger portion, be subjected to endless misery, and also endure that misery to all eternity ? If so, then God’s view of what real glory consists of, is very different from ours, and from what the Scriptures describe as God’s glory, and also in entire opposition, and contradiction to both the nature and character of God as set forth by his Son in both word and deed.

We had no part in Adam’s sin ; then why should it be imputed to us, or in other words, laid to our charge ? Is it not enough to inherit Adam’s corrupted nature, and thus die with him a natural death, without having his sin so laid to our charge as to subject us to ceaseless woe ? I greatly reverence

God ; but he says, "Come and let us reason together"—and we intend to reason, and not be concluded by any body of men, and especially a body of men who seem to have, innocently and unwittingly, been moved by Satanic influence, to surround their fellow men with all the hatred and darkness of hell, and bar them from the love and light of heaven; and also to defame and vilify the character and nature of our omniscient, omnipotent and ever merciful Creator, who is love itself in its essential purity and power. Truly, Satan, the great enemy of both God and men, must have been present in great power, acting and speaking through them, who sincerely desired to promote God's glory, as he did through Peter, when Jesus said, "Get thee behind me, Satan."

And here I want to call attention to the fact that the Westminster Confession has long since been rejected in England; as Schaff says, "It is a remarkable fact, that this Confession failed in its native land, and succeeded in foreign lands. The product of English Puritans became the highest standard of doctrine for Scotch and American Presbyterians, and supplanted the older Confession of their own Reformers." Yes, they succeeded in foisting it upon others, but finally let it alone themselves. Would it not be far better to send it back from whence it came?

Let the reader carefully scrutinize the quotations from chapter 6, and what does he find? That God permitted our first parents to sin and fall, and thus they became "dead in sin and wholly defiled in all the faculties and parts of soul and body"—that the

guilt of their sin is imputed to all their descendants, and that they inherit the same deadness in sin and defilement in all their faculties and parts; and are thus utterly indisposed and opposed to all good, disabled to be otherwise, and inclined to all evil. And from sec. 6, which I will give, we learn, that every sin, both *original* and actual, brings guilt upon us, and thus subjects us to death with all its miseries both spiritual, temporal, and eternal. Sec. 6, reads as follows:

“Every sin, both *original* and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries, spiritual, temporal and eternal.”

I call attention to chap. 6, to show that the Confession leaves all mankind in a most sinful, corrupt, wretched, helpless state; and not only so, but also, an *entirely* hopeless state; and that here predestination finds them. And remember, the Confession tells us that predestination is a part of God's glorious plan from the beginning. And what does predestination there announce to the great human family of all ages and generations?

“By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others are foreordained to everlasting death.” chap. 3, sec. 3.

Please notice from the foregoing language that

the great mass of mankind are said to have been *fore-ordained* to everlasting death at the same time that others, the elect, were appointed to everlasting life. Then mark, in sec. 4, we are told that "These angels and men, thus predestined and foreordained, are *particularly* and *unchangeably* designed: and that their number is so certain and definite, that it, [the number], cannot be either increased or diminished." Now if the elect angels and men are "particularly and unchangeably designed," and their number fixed and determined upon by the Almighty, what hope, yea, what room is there for the non-elect? There is none, if the non-elect are abandoned by their Creator to eternal death, or punishment. It is both cruelty and mockery to tell such that they can be saved. Read the following language, and tell me, ye Calvinist, what hope there is, or possibly can be, for such, as you leave them without a Redeemer.—"They who are elected, are redeemed by Christ. Neither are any other redeemed by Christ," etc., sec. 6. "So shall this doctrine afford matter of praise, reverence and admiration of God," sec. 8.

John Wesley had a very different view in regard to such a theory being a matter of praise and admiration of God. He defines predestination to be "an eternal, unchangeable, irresistible decree of God, by virtue of which one part of mankind are infallibly saved, and the rest infallibly damned; it being impossible that any of the former should be damned, or that any of the latter should be saved,"—and then he

goes on to say that it turns God into a hypocrite and deceiver; that it overturns His justice, mercy and truth, and represents Him "as worse than the devil, more false, more cruel, and more unjust." "This," he says, "is the blasphemy clearly contained in the horrible decree of predestination, and for this I abhor it (however I love the persons who assert it)."

The inspired poet, Charles Wesley, writes as follows:

"O horrible decree,
Worthy of whence it came!
Forgive their hellish blasphemy,
Who charge it to the Lamb."

"To limit Thee they dare,
Blaspheeme Thee to thy face,
Deny their fellow worms a share
In thy redeeming grace."

In another poem on "Predestination," he prays:

"Increase, (if that can be),
The perfect hate I feel
To Satan's Horrible Decree,
That genuine child of hell;
Which feigns thee to pass by
The most of Adam's race,
And leave them in their blood to die,
Shut out from saving grace."

—Schaff's History of Creeds, vol. 1, pp. 895-6.

I quote from these two distinguished men to show their views of Predestination, what it means, and that I am not alone in believing that the doctrine is from hell, and not from heaven, and that the real author of it is Satan himself. I mean that part

which predestinates a portion of mankind to eternal misery, and leaves them entirely without a Redeemer.

I have already shown that a very effective method of concealing the truth is to tack a lie to it. That is precisely what the Roman church practised, and protestants agree that such was Satan's work. Very well, could he not use the Westminster Assembly for the same purpose? If Satan had never succeeded in using a Christian, it might be denied. Every article of faith in the Confession was determined by ballot; and the members of the Assembly were not unanimous either in their views or balloting. Schaff says, "The Assembly occupied about five years and six months for the completion of its proper work—the standards of doctrine, worship and discipline—and held no less than 1,163 regular sessions from July 1st, 1643, till February 22, 1669."

Reader, here you have found reprobation. Yes, in the Westminster Catechism. This doctrine of reprobation is a portion of hell's most virulent poison; for it both contradicts the word of God, and adulterates the truth as it is in Christ; and duty to God and the church of Christ requires me to say that all who teach this doctrine disseminate religious poison. Certainly, it is not my fault that you have a religious teacher of that character for your parson; and now being warned, see that *you* are not in fault by reason of having such a parson. He will certainly have to give you more false doctrine to bolster up this—more perversion of Scripture and false meanings of words.

Take Alexander Cruden's Complete Concordance, and turn to the word, world,—read his remarks upon that word and you have an illustration of the fact. The author first says of the word world, “It is taken for the whole universe, comprehending the heavens, earth, sea, the elements, the angels, men, animals, in a word, all created beings.” That is well said; but now the author's reprobation, hell's leaven, begins to work—and he adds, “It is put likewise for God's chosen people, whether Jews or Gentiles, 2 Cor. 5 : 19. God was in Christ reconciling the world to himself. And in John 3 : 16, God so loved the world that he gave his only begotten Son to die in their stead, and give satisfaction for them to his justice.” The reader must see that Mr. Cruden tells us, that world only means the elect in the Scripture quoted, and that consequently, God did not so love the world as to give his only begotten Son, etc., but only loved the elect, and that God was in Christ reconciling the elect only to himself. Is not this a downright perversion of God's word? transforming a truth into a lie, in order to sustain a religious dogma? Reader, suffer me to warn you. Every one who holds the doctrine of reprobation, has this same bag of the old serpent's lying poison beneath his tongue. The mouth of the bag may generally be quite tightly closed; but the bag is there with all its contents. I say this in kindness. Duty demands it. When will professors cease defaming God and causing the ungodly to blaspheme! Let professing believers once learn that God is love, and Calvinistic reprobation will quickly hie to its

early home. Calvinist, if the doctrine of reprobation is a lie, whose preacher are you when you teach it, even if you teach it ever so prudently or slyly? Whose servant are you while you defend it.? Reflect—do you really see that God is love? Can you so behold him, while you entertain the doctrine of reprobation? If you don't behold God as love, you cannot so present him to others. It avails nothing, that is, it proves nothing to talk about them entertaining such doctrine under whose labors many have believed in Christ—for Judas preached and cast out devils as well as the eleven. Not that I would intimate that such persons were like Judas, God can make, or use the folly of men to glorify himself.

That God is love, is the great truth which Satan now wishes to most effectually hide from the view of men. The truth presents God's true character to the sinner; and he then first begins to catch a glimpse of God, and of his own deformity.

I will now present some Scripture at the same time letting words serve their proper purpose, viz : to truly express ideas, not to pervert them, and the reader may decide what such Scripture teaches. And he will please notice that the quotations first speak of Christ, and secondly of his works.

“And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins. And the angel said to them, Be not afraid; for behold I bring you tidings of great joy which shall be to all people; for there is born to you this day in the city of David, a Saviour,

which is Christ the Lord. On the morrow he seeth Jesus coming unto him, and saith, Behold the Lamb the Lamb of God who taketh away the sins of the world. For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life; for God sent not the Son into the world to judge the world, but that the world might be saved through him; for I came not to judge the world, but to save the world. Neither pray I for these only, but for them also that believe on me through their word; that they may all be one, even as thou, Father, art in me, and I in thee, that they also may be in us, that the world may believe that thou didst send me. I am the living bread which came down out of heaven; if any eat of this bread he shall live forever; yea, and the bread which I will give, is my flesh for the life of the world. For the bread of God is that which cometh down out of heaven and giveth life unto the world. The kingdom of God is like unto leaven which a woman took and hid in three measures of meal, till it was all leavened. If any man sin, we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins, and not for ours only, but also for the whole world. For to this end we labor and strive, because we have our hope set on the living God, who is the SAVIOUR OF ALL MEN, especially of them that believe. And we have beheld and bear witness that the Father hath sent the Son, the Saviour of the world. But all things are of God, who reconciled us unto himself through Christ, and

gave unto us the ministry of reconciliation, to wit : that God was in Christ RECONCILING THE WORLD unto himself, not imputing unto them their trespasses, and having committed unto us the word of reconciliation. For it was the good pleasure of the Father that in him should all the fulness dwell, and through him to reconcile ALL THINGS unto himself, having made peace through the blood of his cross; through him, I say, whether they be things on earth, or things in the heavens. But not as the trespass so also is the free gift; for if by the trespass of the one, the many died, much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound unto the many. And not as through one that sinned, so is the gift; for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification. So then as through one trespass, the judgment came unto all men unto condemnation, even so through one act of righteousness the free gift came unto all men unto justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one, shall the many be made righteous. Moreover law came in that the trespass might abound; but where sin abounded, grace did abound more exceedingly, that as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ, our Lord. For God has shut up all together in disobedience, that he might have mercy upon all. For the earnest expectation of the crea-

tion waiteth for the revealing of the sons of God ; for the creation was subjected to vanity [unbelief, sin and suffering], not willingly, but by reason of him who subjected it in hope, because THE CREATION ITSELF shall also be delivered from the bondage of corruption into the freedom of the glory of the children of God ; for we know that the whole creation groaneth and travaileth in pain together until now. John 1 : 3. Matt. 1 : 21. Luke 2 : 10, 11. John 1 : 29. 3 : 16, 17. 17 : 20, 21. 12 : 47. 6 : 51, 53. 1 John 4 : 17. 2 : 2. 1 Tim. 4 : 10. 1 John 4 : 14. Matt. 13 : 33. Luke 13 : 21. 2 Cor. 5 : 19. Col. 1 : 19, 20. Rom. 5 : 15, 16, 18-21. 11 : 32. 8 : 19-22.

Lest any one may take exception to my having omitted the 17th verse of Rom. 5, I will say that I omitted it because I consider its language only applicable to the elect at present, or during the present age, however fully, or partially it may be applicable to the mass of mankind in ages, or æons yet to come. But in justice to the reader, I should add the following Scripture, And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea. And if thine eye cause thee to stumble, cast it out, it is good for thee to enter into the kingdom of God with one, than having two eyes, to be cast into hell, [Gehenna] where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, Mark 9 : 42-49.

Now let us consider for a few moments the fore-

going Scripture. First, the advent of Jesus was announced as "tidings of great joy to ALL PEOPLE." Calvinists announce such advent as tidings of great joy to the few elect only. John the Baptist says,— "The Lamb of God who taketh the sins of the world." The Calvinist Baptist says,—The Lamb of God who taketh away the sins of the elect only, and more especially, or fully, those of that number who are immersed. And while Jesus says, "God sent not the Son into the world to judge the world, but that the world might be saved through him;" I leave the reader to decide, if Calvinism does not exactly reverse the language, and teach, that God sent his Son into the world to bring judgment upon the world, and that the elect only might be saved. But when we come to the words in John 17 : 21,— "That the world may believe that thou didst send me," I cannot imagine how any intelligent being can have the effrontery to there substitute the word elect for that of world, or in the 23d verse, But what is the consequence to the world or mankind when they believe? Why, the same as it was to the apostles, or any other person—they have eternal life. And it matters not whether they have previous to believing, endured one, or many ages, (*αιωνες*), of punishment either in Hades, Gehenna or elsewhere. If you say their belief in Jesus only serves to give them an eternal life of wretchedness, instead of happiness, suffer me to ask if you have not robbed yourself of the fruits of your own belief, and thus let yourself down into hell? And furthermore, allow me to re-

spectfully suggest for consideration, whether a person who is ever ready to knock away the props from under his fellow man, is not a very proper subject for that locality? Where is such a person's love? Please to well consider the last question.

Again, Jesus says, God so loved the world that He gave his only begotten Son that whosoever believeth in him should *not* perish, but have everlasting life. So here Jesus himself tells you what the effect of believing is, namely, not to perish—and no one can rob three-fourths of the world of the fruits of believing, any more than he can one individual. Mark, Jesus says it is the world that God loves—not simply the elect. Again, after Jesus says, “I am the living bread which came down out of heaven,” please notice whether it is the elect, or the world to which that bread gives life. Read, “For the bread of God is that which cometh down from heaven and giveth life **UNTO THE WORLD.**” Calvinist, or Arminian, dare you substitute in this declaration any other word for world?

Most certainly, the reader must have heard the ministers speak of the gospel leaven. Notice the the following words of Jesus—“The kingdom of God is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.” By the kingdom of God is here meant the church; and the quantity of meal can only signify all mankind; as Jesus says of the church that she is the light of the world and the salt of the earth. It cannot be said of the church, the leaven, that she

leavens herself. That is not the office of leaven—it is to leaven something else, the meal. But mark; Jesus that the woman's leaven leavens **ALL THE MEAL**, not a small part of it. Very well, Jesus says the kingdom of God, the church, is like the woman's leaven; then will it not leaven the whole lump, the world, all mankind? Don't suffer any misguided mortal to rob you of this truth; for instance, by telling you that this leaven will so transform the carnivorous lion that he will lie down by the lamb with no desire to eat it; and thus give this gospel truth to the brutes instead of man. Please remember that the kingdom of God is the church, the elect; or some Calvinist may delude you by his teaching that the leaven, mentioned by our blessed Redeemer, is the gospel, and that the quantity of meal is the elect. And please remember, that a Calvinist interprets the gospel by the light, or rather the darkness, of the Westminster Confession, and stands up for it, and by it, as does the Romanist by and for the decrees of the Vatican. Again, please notice that the elect apostles say that Christ is not only the propitiation for our sins, but for the whole world. And that God is the Saviour of all men, And then say that the ministry of, or doctrine of reconciliation is,—notice what that doctrine is—that God was in Christ reconciling **THE WORLD** unto himself, not imputing to them their trespasses. How can any one have the presumption to substitute elect for world in that Scripture! But the act proves beyond cavil that a confirmed sectarian endeavors to conform the

Bible to his creed, instead of conforming his creed to the Word of God; or construes the Bible by either the light or darkness of that creed.

I leave the remaining Scripture for the reader's careful consideration, with the following remarks, namely,—That in Rom. 8 : 21, Paul asserts that the creation itself shall hereafter be delivered from their present bondage of sin into the same state and privileges, viz., “the freedom of the glory,” which the elect of all generations now enjoy during this present age, (*αιων*). At least, I can see it in no other light. And I cannot perceive that the vilest sinner is made an exception of by the apostle.

Neither is it revealed to us in what future age, or æon this merciful and gracious work shall be completed; but to hold that it will not be completed at some time, however distant that may be, evidently contradicts these and other portions of Scripture, and represents God as not finally saving the world, but only a portion of it. And furthermore, any other view represents Christ as not destroying all of Satan's works, but only a portion of them—and as not subduing all things unto himself but only a part—as not restoring all things to a state of purity and holiness, but only a part.

Reader, do you know of any space outside of God's universe? Certainly not. Then hell with all of its abominations must have a place within that universe; and there would exist sin, wretchedness, corruption and woe—the works of Satan flourishing, and his power absolute over the millions and billions which

both Arminianism and Calvinism consign to his ceaseless power, dominion and torture—thus leaving the glorious purpose of God incomplete for which Christ came into the world. If any one says, Well, I don't believe in any other eternal punishment but the annihilation of the impenitent,—then the object of Christ's mission remains incomplete, for annihilation is death of both soul, body and spirit: and the Scriptures, even from Genesis to Revelation, teach us that Satan is the author of death; thus it is most especially a part of his works, and thus would ever exist and prevail. But furthermore, we are told that Jesus will destroy death, and also its author. But when death is destroyed it can not hold any one. Death may be compared to a prison building—demolish the prison, and are not the prisoners free? But leaving out all reasoning upon the question, the plain simple declarations of God's word must stand; therefore let us stand upon them. Therefore when we there read that Jesus destroys death and brings in eternal life, let us believe it, even if we cannot fully understand how it will be accomplished. But if we would thus believe, we must never forget that God is love, and that with God all things are possible. I do not decide, neither do I say that all men, without exception, will finally be saved; for when the non-elect are hereafter admitted to, or rather, brought into "the freedom of the glory of the children of God," to which the elect only now have access and enjoy, I will not assert that a few may not then reject the gospel; but I am unable to perceive

how even that can be, and the purpose for which God sent his Son into the world, be accomplished.

PROMISES OF GOD EMBRACING THE DEAD AS WELL
AS THE LIVING.

On one occasion Jesus said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes : yea, Father, for so it was well pleasing in thy sight, Matt. 11 : 25, 26. And on another he said to the leading men among the Jews, Verily I say unto you, that the publicans and harlots go into the kingdom of God before you. Matt. 21 : 31.

In the former declaration is taught the doctrine of election ; and from the latter, we may fairly infer that they whom Jesus addressed, would finally follow the publicans and harlots into the kingdom, as the publicans and harlots are said to precede them. How can the publicans and harlots enter the kingdom of God *before* any party who is not to follow them ? Jesus referred to some of the blinded Jews of Rom. 11. But notice that Jesus thanks the Father that He had preferred the simple to the wise and prudent of this world. The Calvinist, in his imagination, sees the latter class reprobated to an eternal hell ; while Paul says, And so all Israel shall be saved : even as it is written, “ There shall come out of Zion the Deliverer ; he shall turn away ungodliness from Jacob.” Brother, does the term Jacob express the “ spiritual Israel,” or does it comprehend Jacob and

all his descendants? Remember that Jacob was Israel's first name; and that God gave him the name of Israel. Again, Paul was not considering the situation of the elect Hebrew Christians, but the situation of those Hebrews who had rejected Christ.

A portion of the church believe that a restoration of the living remnant of Jacob will take place in some future generation and period; but few have ever thought that God's promises embraced the dead as well as the living, and also other nations as well as Israel. But read carefully, and without bias or prejudice, the prophecies, and you will find that it is so. Remember that God is no respecter of persons, although at one time, or in the order of time, Israel was once the favored people. David says, "All nations which thou hast made shall come and worship before thee"—not the remnant of such nations. Many nations have passed out of existence, or from off the earth, who never did worship God; but God made them. The Sodomites were such a nation—let us consider their case, and hear what God says he will hereafter do for them.

We have always considered them a noted sample of the wicked and ungodly. Such was their wickedness that God swept them from the face of the earth, and left not a remnant of them when he "rained fire and brimstone from heaven and destroyed them all." But read Ezekiel 16, and hear what God promises the Sodomites. Speaking to Israel God says, verses 48-55, As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou

hast done, thou and thy daughters. Behold this was the iniquity of thy sister Sodom, * * * therefore I took them away as I saw fit." Then God speaks of Samaria and her sins, comparing them with Israel's sins; and says, verses 53-55, "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them; that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate." Brother, in this language is there the least resemblance, or likeness of hell? And mark, these events take place after the resurrection?

I have already shown that the Israelites of every generation will in the resurrection be restored to their former inheritance, or estate, the land of Canaan, and in this chapter we hear God declaring that the Sodomites shall at the same time be restored to theirs. And, of course, a resurrection must precede such restoration, as ALL THE SODOMITES were swept from the earth. And as we here read, that the Israelites and Sodomites are to be restored to their former estate at the same time, I recommend to the reader to turn again to Ezek. 37 and read and consider the account, or description there given of the resurrection of ALL ISRAEL. Reader, please re-

member also, that Sodom had been destroyed about a thousand years before this prophecy was uttered. And here we may profitably recall the words of our Saviour addressed to Capernaum, when he said, "Howbeit, I say unto you, that it shall be more tolerable for the land of Sodom in the day of Judgment than for thee. For if the mighty works had been done in Sodom, which were done in thee, it would have remained unto this day." But the Sodomites were not then on trial for eternal life, as they had never heard the gospel, and therefore, they will then be beaten with few stripes, or none at all.

As the true followers of the Lord Jesus rise first, the elect, to whom it is the Father's good pleasure to give the kingdom, it follows that the general resurrection must be subsequent, and as we are told in Rev. 20, that "the rest of the dead lived not until the thousand years should be finished," it would seem as if a long period of time must intervene between the time of the first resurrection and the final judgment and the restitution of all things. But long or short periods of time do not, in the least interfere with the plans of God, with whom one day is as a thousand years, and who works all things according to his will. When God says that a thing shall be, it is our duty to accept the declaration as the truth, remembering that with him "all things are possible."

We learn from the Scriptures, that the millennial age immediately follows the present one. But Paul speaks of ages, (*αιωνες*), yet to come, when he says

of the elect; "And raised us up with him, and made us to sit with him in the heavenly places in Christ Jesus; that in the *ages* to come he might show the exceeding riches of his grace, (favor), in kindness towards us in Christ Jesus." Where is such manifestation to take place? Is it not upon the earth? Is it not to be for the good of the whole human family? Having elected the "little flock," and exalted and glorified them, will he have nothing in store for the rest of mankind but eternal misery?

Please consider how much turns upon the question of election: and I cannot but believe that the election of the bride of Christ is clearly established by the Scriptures. In fact, the doctrine of election seems to run through the entire Bible, or at least from Abraham's time. And now, did God intend this election for the purpose of manifesting his infinite love, mercy and good will towards all men, or did he conceive of and intend such election for the purpose of saving, exalting and glorifying a comparatively few of the human family, and manifesting an entire indifference to the welfare and happiness of the greater portion of mankind, and also for inflicting eternal sufferings upon the latter? Or if you choose so to word it, leaving them to bring such suffering upon themselves. For with God all things are possible, and thus from the beginning he was fully able to arrange all things to the *good pleasure of his will*. I reply that God did intend such election for the purpose of manifesting his infinite love, mercy and good will towards all men; and furthermore,

that in due time he will fulfill such intentions ; and it matters not how many ages it may occupy. When the gospel church, the bride of Christ, is elected, and taken out from among men, is the glorious plan of salvation accomplished? No. Far from it. It is only the work of one age, (*αιων*). God has a more lofty, God-like, and therefore glorious plan. If there is nothing more to be accomplished, why does our Saviour, the SAVIOUR OF THE WORLD, indirectly pray for, or mention the world, after requesting that his followers may all be one? John 17. And why does Paul tell us that the earnest expectation of the creation waits for the manifestation of the sons of God, that the world may also be delivered from the bondage of corruption into the freedom of the glory of the sons of God? And I think no one will deny that the "sons of God" constitute the elect. And the elect bride of Christ, is the little company in conjunction with himself, through whom, Satan is soon to be bruised and all the nations of the earth to be blessed. May God hasten that happy day.

But what does a Calvinist believe and ask, when he repeats the following words found in the burial service of the Episcopal church?—"Beseeching thee, that it may please thee of thy gracious goodness shortly to accomplish the number of thine elect, that we, with all that are departed in the true faith of thy holy name, may have our perfect consummation, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord." What he asks for the elect is plain ; but the granting of

his request, in keeping with his views of God's plan, would immediately plunge the mass of mankind into an eternal hell of torment. Calvinist, think of what you ask, when you utter the foregoing prayer, or even when you say, "Thy kingdom come," in keeping with your views of the gospel plan. According to your views the coming of that kingdom would plunge three into hell, while but one would be raised to heaven. Yes, and we once heard of millions of infants in hell eternal, by reason of "original sin." And we were told to ask no questions, for such was the decree of *inscrutable* Providence. But that abominable lie of Satan is now kept far in the background, and we hear very little of it. What base and slanderous lies has not Satan introduced into the church of Christ!—tares in the kingdom, to defame God, and to render the blessed gospel of our Redeemer, abhorrent to all men, instead of GOOD NEWS! And I leave it to the intelligent and considerate reader to decide how much of such work has been accomplished through the religious creeds of men.

Here is something from the pen of W. P. Mackay which expresses true election far better—"We have failed simply because we have been aiming at universal conversion, and not at universal evangelization. We have been trying to convert patches, and not evangelize the whole. This is not the age of universal conversion; that is the age to come. Let us hearken to one of the apostles: 'Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.' Here there

is no indication whatever that the Gentiles were to be totally brought to God, and no man have need to say to his neighbor, 'Know the Lord.' So Christ taught his disciples that during his absence they were to act like fishermen with a drag net, and go over the sea and catch a net full of fishes, not the fullness of the seas. Instead of this, the church has been abiding by one or two favorite pools, and endeavoring to catch every fish, instead of passing along through the whole sea. The not understanding the character of the present dispensation, linked to that of innate selfishness that still adheres to us all, is the root of this disgraceful disobedience."—W. P. Mackay, *Pre-millennial Essays*, pp. 458–461.

And the following from Art. 3 of the Pre-millennial Creed is the same in substance. "The gospel is to be preached 'for a witness,' and then shall the end come. This is the dispensation of election, and not of universal conversion, Acts 15 : 14. Mat. 24 : 14."

And article 7 of the same creed reads as follows: "I believe that the Jews shall be ultimately gathered again, as a separate nation, restored to their own land, and converted to the faith of Christ, Jer. 30 : 10, 11. 31 : 10. Rom. 11 : 25, 26."

The foregoing quotations are too plain to need comment, but neither of the writers tell us what will be the fate, or lot of them whom the "dragnet" does not reach, or of them who are not included among the elect of this age, or of this dispensation. Neither will I here answer positively concerning them who have the gospel while they tarry here in this life, and

refuse to accept and obey it. I have already given you the correct significations of the word *αιωνιος*, rendered in the New Testament everlasting and eternal; and I leave it for you to decide whether your punishment for either rejecting, or disobeying the gospel will be temporal, or eternal. I know that God is loving, merciful and also just; but we should not presume unwisely upon his love and mercy, and thus continue in rebellion against him. If we do, we must expect a rebel's fate, which is punishment. The longer a person continues in rebellion against God, the more degraded he becomes, for a continued rebellion increases his sinfulness, and sin degrades. Therefore, by a continued rebellion against God's will, a man sinks so low that he is ranked with them mentioned in Rev. 20 : 15, of whom it is said, "And if any was not found written in the book of life, he was cast into the lake of fire." This lake of fire is evidently the same as that of verse 10 and of Matt. 25 : 41, as one can readily see by comparison, and observing who are the occupants, viz : Satan and the wicked. And it also seems to be the Gehenna, (hell), mentioned in Matt. 5 : 29, 30, where Jesus says, If thy right eye cause thee to stumble, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell; and also in Matt. 10 : 28, where he says, Be not afraid of them who kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell. The lat-

ter passage seems to intimate the doctrine of annihilation. And again, when we read of them who "shall not be hurt by the second death," and of those over whom "the second death hath no power," or authority, as in Rev. 20 : 6, the idea is presented that some may be affected by what is termed the second death, and yet be finally saved, "as if by fire." But let us strive to make both our calling and election sure, working diligently while the day lasts, ever remembering that the night cometh in which no man *can* work. We can fully rely upon God's mercy and love, and equally rely upon his rewarding every man according to his works, whether they be good or evil. Therefore, let us not rest until we know that our sins are blotted out, and have the evidence of the Holy Spirit that our names are written in the Book of Life. In the following language of Paul, 2 Thess. 1 : 7-10, mark the great difference between the state of the holy at the coming of the Saviour, and that of the wicked,—“And to you that are afflicted, rest with us at the revelation of the Lord Jesus, from heaven with the angels of his power, in flaming fire rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus, who shall suffer punishment, eternal [*αιωνιος*] destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be admired in all them that believe.” Behold the contrast! one class is banished from his presence, and in the other class the Lord is glorified, being sharers with Christ in his glory which

he has bestowed upon them, in keeping with his saying in John 17: "The glory which thou hast given me I have given them." Why should any one subject himself to banishment from God, and also to the second death? Sinner, you cannot render the gospel untrue by denying it, or rather denying its truths. If true, as it is, it will ever stand as a testimony either against, or for you, according to your state; therefore, whatever else you may do, ever confess Jesus of Nazareth as the Son of God and the Saviour of the world, that he, in like manner, may confess you before his Father and his angels, Matt. 10 : 32. Luke 12 : 8. And remember also, that in the same connection Jesus says, "He that denieth me in the presence of men, shall be denied in the presence of the angels of God."

Truly the Scriptures teach us, if we will but understand, the object of our Lord's return. He comes to glorify his church, and to be glorified in his church, and organize his kingdom, and to establish it upon the earth, that they who have suffered with him, may also reign with him. "That the saints of the Most High," who are not of this world, even as Christ is not of this world, "may take the kingdom under the whole heavens, and possess it forever," Dan. 7 : 18, 22. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them my indignation, even all my fierce anger, for the whole earth shall be devoured with the fire of my jealousy."

But God has no pleasure in human sufferings, for God is love, and tells us that "He doth not willingly afflict, nor grieve the children of men," and further says, "For the Lord will not cast off forever. But though he cause grief, yet will he have compassion according to the multitude of his mercies," Lam. 3 : 31-33. Therefore, God afflicts man for his good, and thus we read, "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26 : 9. And in 24 : 21-23, we further read, "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth ; and they shall be gathered together as prisoners, are gathered together in the pit, and shall be shut up in the prison, and AFTER MANY DAYS they shall be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." This agrees with what Paul says of the coming of the Lord Jesus to set up his kingdom ; and it is Christ who will subdue all things unto himself. Again, we read, "For thus saith the Lord of hosts, Yet once, it is a little, and I will shake the heavens, and the earth, and the sea, and the dry land ; and I will shake all nations, and the Desire of all nations shall come, Haggai 2 : 6, 7. Who is this Desire of all nations but the Lord Jesus Christ from heaven ? At his first advent we are told that there was no beauty in him, that they should admire him, but was a man of sor-

row, and acquainted with grief. And thus Paul says, For the earnest expectation of the creation waiteth for the revealing (or unveiling) of the sons of God * * and groaneth and travaileth in pain together until now, Rom. 8. But the sons of God cannot be revealed previous to the revelation of their great head, the first-born of many brethren. Nations may not know what or whom they desire; but the present dissatisfaction of the nations with their present governments, and the restless state of the people of the earth, and their earnest desire for advancement, and for something better, should cause Christians to turn their eyes to the Word of the God they profess to serve, to obtain light and understanding, and to depend less upon some other resources upon which they now rely.

When Jesus shall establish his kingdom, then peace and happiness shall prevail. When He shall take to himself his great power and reign, then, and not till then, all the ends of the world shall remember and turn unto the Lord, and all the kindred of the nations shall worship Him, Psa. 22 : 27.

As it has been omitted in the proper connection, I beg leave to here call attention to the following testimony from heaven respecting our Saviour. "And she shall bring forth a son, and thou shalt call his name Jesus; for it is he who shall save his people; from their sins, Matt. 1 : 21. But all mankind of every generation are Jesus' people; for we read, "All things have been created through him, and unto [or for] him," Col. 1 : 16, And in

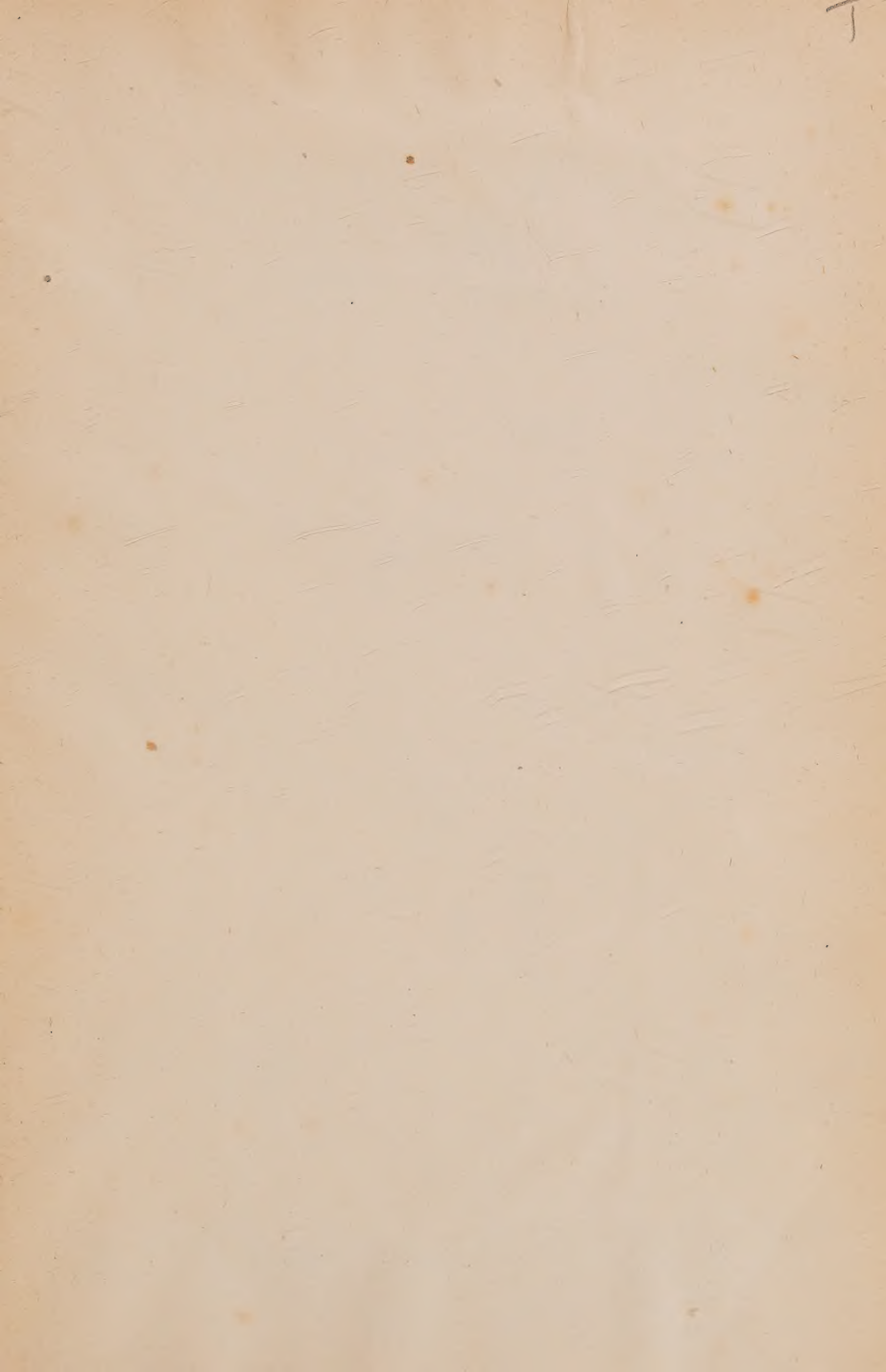
Heb. 1 : 1-3, " God, having of old time spoken unto the Fathers in the prophets, by divers portions and in divers manners, hath at the end of these days, spoken unto us in his Son, whom he appointed HEIR OF ALL THINGS, through whom also he made the worlds." Certainly, the words, " all things " here include all mankind, and thus all mankind are Jesus' people. But, please notice, the heavenly message is, that Jesus shall save his people from their sins—not simply a part of them. Will any one deny that all mankind are Jesus' people? Then please to honestly admit it.

Jesus comes to complete the restitution of all things. And if any one doubts, that there is much to be accomplished after the return of the Lord Jesus from heaven, let him read with an unbiased mind the fourteenth chapter of Zachariah, which commenceth, Behold the day of the Lord cometh, etc.; also Ezek. 39, Joel 2 : 3. Rev. 20, 2 Thess. 1. Rom. 8, 11, and Acts 15 : 14-18. But brethren, let us remember that judgment " begins at the house of God, the church ;" and that we, the members of that house, are now on trial. Therefore, let us live as they who look for their Lord's return, and strive to make our calling and election sure, lest we become castaways ; always remembering that the day is approaching when the tares will be separated from the wheat. The gospel net catches both good and bad ; but the time draws near, when will be fulfilled the words of our Redeemer, " Not every one that saith unto me, Lord, Lord, shall enter into the kingdom

of heaven ; but he that doeth the will of my Father who is in heaven."

And now brethren, although we may not, at present, see "eye to eye," let us, in Christian love, join in ascribing praise, glory and dominion to God, and to the Lamb forever: Amen.





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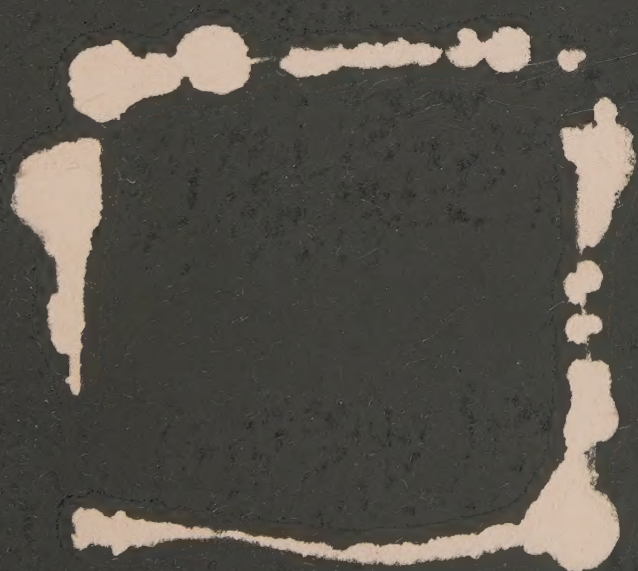


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